

Z I O N S
SUFFERINGS;

BEING

An Exposition of the
Fifth Chapter of the *Lamen-
tations* of JEREMIAH.

With Practicall Observations
thereupon.

By DANIEL SWIFT, Pastour
of Uppingham in the Countie of
Rutland.

ECCLES. 7. 4.

*The heart of the wise is in the house
of mourning.*

L O N D O N;

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TO THE
RIGHT HONORABLE
THOMAS LORD GREY of
Grobey; with the Honorable
Sir *James Harrington* Bar-
ronet, and Colonell *Thomas*
Wait, Esquire, Members of
this present Parliament.
D. S. wisheth divine direction
in this life, with happinesse to
eternitie for the life to come.



Light and triviall
affaires are too
light a Ballast for
the sayles of ho-
nour; States-men
that imploy themselves in such
actions sceme like *Hercules* ma-
nageing a *Pigmies* reed, or
princely Eagles hunting after

A 2 Gnats

THE EPISTLE

Gnats and flies, God by your Countrey hath cast Honor upon you, and as your dignity is great, being placed amongst the Senators, so your employment is of a high concernment, *viz.* the safety of our Religion, Lawes, and Liberties; your taske is great, I hope you will not suffer meaner matters to take up your time and thoughts: your abilities are finite, implore therefore Heavens assistance, for they who undertake such businesse in their owne strength, will but shame the work, and split themselves upon the rocks. As many eyes are upon your Honours, and prophaneness and faction, like vulpine creatures, infest both our Church and State, so thousands

DEDICATORY.

sands in *England* cry for the flames of your Honours zeale, which I perswade my selte will burne to the wasting of impietie, the consumption of Heresie, and the speedie redresse of grievances in this our Nation. Pardon I beseech you my boldnes, I am not ignorant that your Honors know what you are to doe, I doe not goe about to light a Taper to the Sunne, to teach a Dolphine to swimme, or with *Phormio* to read a military Lecture to *Hanniball*, who was the greatest Warriour of his time, I onely endeavour to adde fewell to the fire of your Honours fervor, and as Gods remembrancer, to excite you, that your exemplary ardor may provoke others

THE EPISTLE

to act for the Good of *Zion*. In this Exposition of the Prophets Threnes I present your Honors with a sad subject, I wish from my soule that *England*, finfull *England*, the land of our native, may never become such an object in our eyes. I doubt not but your wise Counsels, for the steering of our ship, the settling of Religion, and the suppression of vice, may yet be preventive, of our feared sorrowes. But not to stay your Honors any longer at the Gate, I hope you will enter with mee into the house, though a house of mourning, not a house of mirth; I should not dare to presse your coming in, but that I am sure you have learned to sympathize with the Church

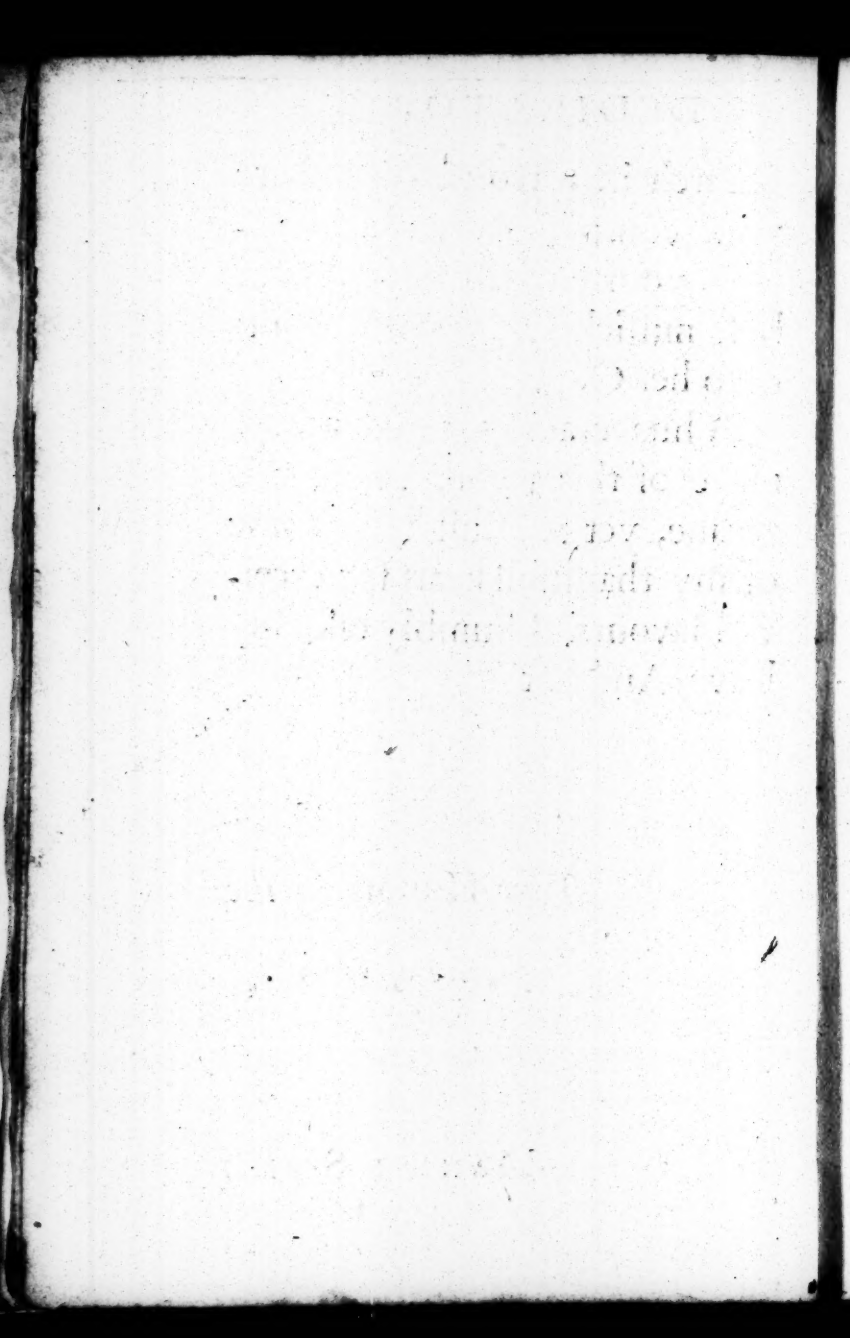
DEDICATORY.

Church in sorrowes, for here
your companions will be weepers,
your wine teares, and your
best musicke *Zions* complaints
unto her God.

Thus craving your acceptance
of this poore mite, this
meane, yet faithfull testimonie
of my thankfull heart for received
favours, I humbly take my
leave, And rest

*Your Honors in the
service of Christ.*

DANIEL SWIFT.





T O
HIS MUCH HONORED

FRIENDS AND AUDITORS,

Mr Lyon Falkner, sen: Mr Edward

Falkner, Mr Richard Louch, Mr Ro-

bert Barriffe, Mr Laurence Peach;

with the rest of his hearers

of the Parish of Uppingham;

D.S. wisheth sanctification here,

with Heaven hereafter.

My People;



*Our cannot thinke in this
Commentarie to finde
Diamonds set in borders
of Gold, or Saphirs pla-
ced in a Cabinet of Ivo-*

*ry. You know what have been your
thoughts concerning mee, I will not say
they have been as black clouds darken-
ing, or as a winter frost nipping my re-
pute, I am privie to my meannesse, I am
not ignorant of my owne insufficiencie,
yet because I am not so tall, not so pro-
found, not so eloquent as the rest of my
brethren,*

To the Reader.

brethren, let not this that I now present unto you become the object of your contempt, considering that precious stones will shine, though placed in lead, and links of gold have their true value and lustre, though a bungler make the chain. I confesse, this Chapter is like a Table furnished with many varieties, but all its dainties, though wholesome, have a tang of bitternesse; expect not that my poverty should serve them up in silver dishes, or the better to procure your appetite, that I have garnished them with elegant phrases, curious metaphors, witty apophthegmes, sweet similitudes, and Rhetoricall expressions; I know these give a pleasing and a savoury taste to Theologicall expresses; but its neither your eye, nor your palate that I seeke to satisfie, its onely your hearts that I have endeavoured to affect, and therefore by a discovery of Zions sufferings, I have brought you into the house of mourning, not into the house of mirth. Its true, I lead you by the hand into an Akeldema, a field of bloud, at the least
into

To the Reader.

into Bochim, where there is weeping in
abundance; but though I present you
with the Churches sorrowes, it is not
that, in these tempestuous dayes, you
should despaire of your owne safeties;
but rather to advise you, by shewing her
shipwracke, how you may avoyde that
rocke, that may be destructive to your
selves. Will you know then, my Audi-
tors, what hath blowne up the coales,
and kindled the flames of divine wrath,
and what it is that hath thus split her
in pieces? her selfe will tell you, it is no
other then her sinnes. Lam. 5. 16.
Therefore looking upon her captivitie,
her distresse, her miseries, as the fruit
of sinne, I beseech you, that you may be
preventive of the like calamities; lay
your hands upon your hearts, think se-
rionly and sadly of your ingratitude for
mercies, your contempt of Ordinances,
and your pride and oppression amongst
your selves: And let it appeare that her
sighs, her teares, her afflictions have so
wrought upon your spirits, that your pre-
sent breathings are your soules repentings
for

To the Reader.

for your finnes : This is the way to divert judgements, this is the onely means to secure Heavens favour both to you and yours. Thus you may see, my Hearers, that I desire to speake to you, when I can no longer stand before you, let me have your acceptance, I deserve not your praise, I expect not your thanks; but to avoyde prolixity, my prayers shall be my continued messengers to Jehovah for you, that you may be of the best birth, which is that of the Spirit, that you may have the best tenure, which is that of the Covenant, and the best estate, which is that of the Saints in Glorie; and so I rest

Your indulgent yet oppressed Pastor.

DANIEL SWIFT.



The Contents of the Exposition of the fift Chapter of the La- mentations of Jeremiah.

Verf. 1.

THe introduction containing the summe of
the whole Chapter.

The Analysis of the verse.

Se&t. 1. God hath thoughts of his people: when
they cannot apprehend his purposes. He hath
thoughts of mercy for their soules.

He seemes to forget that his favours may be
the produ&t of our prayers.

Se&t. 2. Gods thoughts are affectionate, and
hold out help unto his Saints.

Se&t. 3. Gods forgetting, an aggravation of
the soules affliction.

2 Corrol. { Ever desire to be in the Heart, in
the thoughts of God.

{ Be Gods remembrancers for di-
stressed Zion.

Entreat him. { Not to remember her iniquities.

{ Not to continue her distresses.

{ Not to adde more to her present
troubles.

{ Her former prosperitie.

Be seech him { Her present afflictions.

to think upon { His Covenant for mercy.

Her

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Her enemies for judgement.
The sadnesse of her spirit.
The effecting her deliverance.

Se&t. 4. Fervency must accompany our prayers.

Corrol. { Be not like Glow wormes, onely
fiery in appearance.
You must be ardent in Spirit serving the Lord.

Se&t. 5. Wee must onely have recourse to God in the day of distresse.

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Se&t. 6. Heavie sorrowes make Christians moderate in their desires.

As beggars they cry not for pounds but pence.

Se&t. 7. Grievous miseries may fall upon Gods precious Saints.

{ They sinne against him.
{ To humble them.
{ To exercise the graces in them.

Se&t. 8. God eyes our particular exigents.

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Se&t. 11. Sense of miserie, would have God to make a present supplie.

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{ Grounds.

{ Corrolar:

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Corrol: { 2. *Oration, in relation to England.*

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3 Corrolaries.

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Vers. 12.

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{ 3 Grounds.

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{ 3 Corrolaries.

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7 Corrolaries from thence for our soules.

2 Observation.

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to depart from thee.*

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Sec. 2.

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Sect. 2. *Heavens darlings through extreamity of griefe, cannot at sometimes fully and plainly expresse themselves.*

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4 Motives.

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ZIONS SUFFERINGS.

Lamentations 5. 1.

*Remember, O Lord, what is come upon us :
Consider, and behold our reproach.*

*The introduction containing the summe
of the whole Chapter.*



IN this Chapter you have an Abstract of the Churches threnes, wherein the Prophet like a skillfull Orator to renew attention in his auditors, and to make the better impress upon the peoples memorie, in the very close gives you an epitomie, or an abridgement of the whole. Neither in this are his expressions airy ambages, these doe but tickle the eares, his very first breathings, are Zions prayers, all his Rhetorique, every trope, every word, every sentence that flowes from him,

*Non satisfactio-
nes sed
planctus &
populi quæ-
relas hoc ca-
pite legas.*

him, is not onely pithily, but fully demon-
strative of the Churches sorrow. He
doth not by speaking her beauty, as be-
ing a lilly among the Babylonish thorns,
encompasse her temples with the Crowne
or Diadem of publique applause, it is not
her merit, its onely her sufferings and her
lamentations that are here discovered to
your view; in so much that the whole
may very well be stiled, *Jeremiabs* or the
Churches pitifull complaint under heavie pres-
sures in prayer unto their God.

The Ana-
lysis of the
Verse.

You have two objects in this first verse,
as to cast, so casting to fix your eye upon.

	Remember	} O Lord.
{ Her intreaties	Consider	
	Behold	
{ Her miseries	What is besalne her, captivitie,	}
	it is not coming, it is alreadie	
	come upon her.	
	Her bright Sunne gives not out	
	its rayes, Ignominie like a	
	black cloud now covers its face.	

Remember
our reproach.

Se&t. 1. God hath thoughts of his people, when
they cannot apprehend his purposes, hee
thinks upon their soules.

Shall I say this first word pleads, I am
sure it prayes a *memento*, not in the
thoughts of men, but in the heart of God:
not as if the Lord was at any time obli-
ous

ous of his Saints. He onely seems so when in the day of calamitie he defers his mercie, and vouchsafes not speedily to grant their deliverie. His people are engraven upon the palmes of his hands, he cannot forget for ever, *Isa.* 49. 16. Though he may frowne for a season, yet at the last they shall have a favourable aspect from himsele. Hee doth but hold off his hand, that his favours may be the issue of our prayers. It is but our conceipt that God is forgetfull of our estates, in the worst of conditions, he commiserates our cases, his thoughts are thoughts of peace, *Psal.* 85. 8. and though we be not apprehensive of the out-goings of divine goodnesse, yet they are continually to bring light out of darknesse to our soules.

Oblivio & recordatio non habent proprie locum in Deo, sed admodum recordantis alicujus miserii, se habet quando ei auxilium prabet.

Lyra. Deum nostras negligere putamus miserias, vel tergum ejus nobis esse cogitamus cum statim non succurrit.

Calvin.

Se&t. 2. Gods thoughts are affectionate, and hold out helpe unto his Saints.

2. The soules motions are answerable to her affections : what we affect in all straits, wee lay out to helpe : Christians know that bare eying and thinking of them in the day of their affliction, will not deliver them; therefore *Zion* doth not here petition for a naked remembring, but for an affectionate, working, and effectuall remembrance to the Lord.

Non nudam & otiosam recordationem, sed practicum affectionis, et effectum conjunctionis significat.

Obfer:

Q

Men many times thinke of their friends in the day of their distresse, yet endeavour not to make their help their comfort, the product of their thoughts, but whom God remembers hee relieves, *Levit. 26. 44, 45.*

Sect. 3. Gods forgetting is an aggravation of the soules affliction.

What is it that heightens our griefe, and strikes deeper into our hearts, then non-visitation in suffering times through the unkindnesse and forgetfulnesse of our friends? Questionlesse, it is the great, yea one of the greatest aggravations of trouble to an afflicted soule, to apprehend it selfe not to be in the thoughts of God, *Psal. 42. 9. — 44. 24.*

*Psal. 88.
4, 5.*

Gods forgetting is evidentiall of his indignation, *Jere. 23. 39, 40.*
 { 1 } Whilest it apprehends God to remember it, its cheared with the thoughts of his care for it, and his estimate of ir.
 { 2 }

They are things of value that wee commit to memorie, *Isa. 43. 4. 26.*
 { 1 } Speciall affection is demonstrated by
 { 2 } Gods remembering, *Mala. 3. 16, 17.*
Corrolar. 1. Gods remembrance ever speaks

speaks a Christians advantage, whosoever forgets you, let your prayers demonstrate your desires to be in the heart, in the thoughts of God. This was *Nebemiahs* request, and he made it the very upshot of his prayers, *Nebem. 13. 31*. Doe you likewise. For men may faile us though they thinke of us, but God will helpe us if hee but have us in his minde, *Jere. 2. 2, 3*.

Corrolar. 2. They that put us in minde of our friends in miserie, are many times instrumentall for the alleviating of their sorrow; their excitements may stirre up earnest resolves for their freedome, they may become Messengers to proclaime their peace, to publish tydings of their salvation. O let us be Gods remembrancers, let us expostulate the Churches case with his sacred selfe, this is our dutie, *Isa. 43. 26*. Surely, if wee have any bowells of compassion, we cannot hold our peace for the Gangrene of heresie is likely to over-spread her, the raging billowes of prophanenesse are readie to over-whelme her, home-bred Vipers wait to corrodate her bowells, and forraigne enemies like the Children of *Edom* cry out for her destruction: Doe but looke upon her, the teares runne downe her checks, shee is in great bitternesse, and sadnesse possesseth her

her soule, for her Magistracie is slighted, her Ministrie is vilified, and her Sabbaths are prophaned. Is it nothing to behold all this? You know, that unitie makes happie and perpetuates a people; What will you say now to her divisions? Wee have some for *Paul*, some for *Apollo*, some for *Cephas*, and though some, yet but a few for the Lord Christ; for the divisions of *Reuben* there is great heart-burnings amongst us; we may very well feare her fall, and ere long become spectators of her ruine; for a house divided against it selfe cannot stand. Let her then be an object of pitie in our eye. Let us no longer sit in silence, but forthwith cause both our prayers and our teares to speak with importunitie for her deliverance. Let us beseech the Lord

What wee
must en-
treat the
Lord not
to remem-
ber.

Not to remember her iniquities, *Pf. 79. 8*

{ The remembrance of mans sinne is
an effect of divine wrath.

{ Heavens vengeance is upon its march,
when God calls to minde the viti-
ousnesse of our hearts, and sinfull-
nesse of our lives, *Jer. 44. 21, 22.*

Not to continue her distresse, *Psal. 74. 2.*

{ Israels freedome from thraldome
hath been the product of Gods re-
membering, *Exod. 6. 5, 6.*

However

However not to adde more to her present troubles, *Hab. 3. 2.*

{ We forget mens sufferings, when we make an addition of vexation to their spirits.

O let us rather beseech him to thinke of

{ Her former prosperitie, *Psal. 25. 6.* — What wee must beseech God to thinke upon.

89. 49, 50.

{ Men commiserate them in penurie that have lived in plentie.

Her present afflictions, *Psal. 132. 1. Job 10. 9. Isa. 64. 10, 11, 12.*

{ The Churches sorrowes make her an object of pity in the Lords thoughts.

His Covenant for mercy to his people in distresse, *Psal. 74. 20, 21. Jere. 14. 21. 2 Cro. 7. 14. Psal. 50. 15.*

{ Covenants, Promises, are strong engagements. God cannot remember them but fall upon their performance,

Her enemies for execution of divine justice, *Psal. 137. 7.*

{ Remembrance of favourites oppressed, speaks revenge to their oppressors.

The sadnesse of her spirit, to speake chearing to her heart, *Psal. 106. 4.*

A divine reflexion is the soules cheering

ring in the depth of affliction, *Isa.* 12. 1.

66. 12, 13, 14.

Effecting her deliverance, *Psal.* 9. 18, 19.

—74. 2, 3.

{ Reliefe is the best remembrance of
a friend.

O Lord. Sect. 4. *Fervency must accompany our prayers.*

This interjective particle denotes the vehemencie, the earnestnesse of her desire.

Gen. 17. 18. *Deut.* 5. 29. 2 *Sam.* 23. 15.

Job 6. 8.

Obſerv: { Want of mercy with ſence of mi-
ſery will make the ſoule cry O
unto its God.

The Church in this expreſſion is like *John the Baptiſt*, a ſhining and a burning light, ſhee ſhines as knowing the right ſtorehouſe, where in her exigence to fetch reliefe, ſhee goes not to the creatures but to the Lord himſelfe. For God is the onely fountaine for the ſoules refreshing. Shee burnes, the fire of zeale is kindled in her breaſt, and therefore ſhe goes not with cold, or lukewarme affections, her expreſſion ſpeakes the fervor of her heart, for doth ſhee not cry, O, when ſhee comes into the divine preſence? *O Lord.*

Corrolar. Chriſtians be not like Glow-wormes, ſerie in appearance and cold when

when you come to the touch ; take heed of lukewarmenesse, *Laodicea's* temper ; remember that as prayer is set out by wrastling, which is the best way for prevailing, *Gen. 32. 26. Hos. 12. 4.* so under the Law the sweet perfumes in the Censers were burnt before they ascended ; for believers prayers goe up in pillars of smoake, perfumed with myrrh to the throne of God, *Cant. 4. 6.* Therefore get spirituall fire into your hearts, as fast as you can kindle and inflame your affections, that they may flame up in devout and religious ascents to the Lord himselfe. Sometimes, Lord will not serve your turne, you must goe with O Lord unto your God.

Se&. 5. Wee must onely have recourse to God in distresse.

The Churches affliction is now become to her the Schoole of devotion, it hath discovered sins sinfulness, God provoked, and her selfe justly punished, therefore instead of repining, as you see submission, so crying, praying, and imploring the favour and the helpe of Heaven : And herein shee teacheth us what to doe in the saddest times, not to murmur, not to lye howling upon our beds, but with an O Lord, to goe for remembrance, to seeke

for deliverance unto God. Where should we make our addressees, but where we may finde reliefe? When Gods proceedings speake divine justice upon our soules for sinne, there's none upon earth that can alleviate our sorrowes, all the Angells and glorified Saints in Heaven, cannot ease our paine, or mitigate our smart, its onely a reflex of grace from above that can cheare our spirits, God himselfe that can give freedome from distresse. Therefore it is good for us with *David*, with *Paul*, and with these *Jewes*, when oppressing pressures lye heaue upon our selves, to make our approaches, with an *O Lord remember*, unto our God, *Psal.* 73. 25, 26. 28. *2 Cor.* 12. 8, 9. Neither let us be timorous to set upon the worke, nor with the kine of *Bethshemosh*, draw on heavily in its performance: we have *Jehovabs* command for our warrant, *Psal.* 50. 15. We have his propensitie to helpe us, and his promise to deliver us for our encouragement, *Isai.* 65. 24. *2 Cro.* 7. 14.

Sect. 6. *Heavie sorrowes make Christians moderate in their desires.*

She doth not desire the Lord forthwith to cause the fulgent and glorious beames of prosperity to shine upon her, or immediately

diately by some heavy judgement upon her enemy, to compleate her owne delivery, shee onely calls for a *memento* a remembrance, some thoughts of her unto her God: Her captivitie is dolorous, her oppressions are grievous, yet the most eminent and transcendent mercies are not the subject matter of her prayers, shee will be content if God will but think of, if he will but remember her present sorrowes: from whence wee are taught.

Observ: That great sufferings make Christians modest and moderate in their demands. Beggars in their extreamest exigents cry not for pounds but pence. When *Israels* burden was doubled by the Task-masters of the Land of *Ægypt*, it was but straw that shee craved to her present furtherance for the making of her brick.

Job when his troubles were at the highest, prayes God onely to cease, not wholly to remove, that he may but have a little breathing, take a little comfort to himselfe, *Job* 10. 20. A little reliefe goes farre in the apprehension of a distressed soule.

*Si dolorem
amovere non
vult, respi-
randi locum
aliquem &
spacium con-
cedat, Merc.*

Se&t. 7. *Grievous miseries may fall upon Gods precious Saints.*

What is it that is befallen her? is the cup of red wine mingled with wrath gi-

*What is
come upon
us.*

given to her as a potion? Doth God appeare as cloathed with the garments of vengeance before her? Is the *Assyrian*, the enemy, the adversary like a Beare robbed of her whelpes, let loose upon her? or is it some imaginary evill that is now become a trouble to her? Beloved, fancies do not create her feares, neither are onely feares the causes of her sad complaints, in this her present thraldome she hath reall demonstrations of divine displeasure lye heave upon her; for now the Lord hath swallowed up the habitations of *Jacob*, cut off the horne of *Israel*, and powred out his fury like fire upon the Tabernacle of the daughter of *Zion*, *Lam.* 2. 2, 3, 4. Shee that was a Princess formerly is become tributary, *Lam.* 1. 1. The Heathen are entred into her Sanctuary, *Lam.* 1. 10. The Law is no more, and her Prophets finde no vision from the Lord, *Lam.* 2. 9. Her friends are become her enemies, and her persecutors overtake her in the straits, *Lam.* 1. 2, 3. These, these amongst others, are part of her grievances, these with others are the things shee would have the Lord to thinke upon; from this that is come upon her you may observe.

Observ: That the Church may be in a sad condition, shee may drink deep of the cup

cup of Heavens indignation. God hath anger, in that anger he hath grievous evils for his people, he gives heavy blows, even blows by swords and thunderbolts to his servants. Yet know, that this is but when they sinne against him, to humble them, or to exercise the graces that are in their soules. When you see the Saints in afflictions, pitie them, pitie them; for the hand of God hath touched them, *Job* 19. 21. And keep off from rash censuring. You cannot distinguish men, either by the matter or the measure of their suffering. That which is a judgement to one, may be a chastisement to another. With the same weapon God wounds a friend, and destroyes an enemy.

Sect. 8. God eyes our particular exigents.

Habitab in the Originall denotes such a consideration as is conjoyned with seeing and looking upon. The eye presenting the object to the thoughts, makes the deeper impresse upon the spirit. *Consider.*

Obs: { When God takes the Churches sorrows into his thoughts, he looks down from heaven to see the particulars of her distresse.

Its the difference betwixt her present and former condition, *Lam.* 1. 10, 11.

The relation that shee stands in towards himselfe, his people, not alients, *Exod.* 33. 13. *Lam.* 2. 20. And the cruelty of her adversaries that shee would have God to take notice of. You may see here the *abyssus abyssum invocat*, a depth of misery calls for a depth of mercy : And that it is onely misery that makes us objects of pitie in the Lords eyes.

Se&. 9. Prayer the meanes to get a reflex from God.

And behold. Not that God like men stands in need of a Committee of examinations for discoveries, nothing is concealed from him, all things are naked before him, *Jere.* 32. 19. *Heb.* 4. 13. Nor because he is minded to look away when the Church presents her selfe in sorrow to his eye ; for he regards the afflictions of all his servants, *Exod.* 3. 7. 9. *Act.* 7. 34. *Psal.* 35. 22, 23. But she must intreat him to behold, prayer being the way that he hath appointed to come to enjoy the exhibitions of divine goodnesse, and the onely meanes that shee can use to bring in the ship of heavens mercies into her owne soule.

Se&. 10. As reproach is heavie so it quickens the prayers of Saints.

Ourreproach Opprobrie, disgrace, ignominie, is lookt upon

upon by man as one of the greatest evils,
and borne with the greatest difficultie;
we are readie to say under this suffer-
ing, *is there any sorrow like our sorrow?*
The Church might have such thoughts.
Therefore as if all trouble was involved
in this, and that this onely was enough
to move God to commiserate her case,
she desires him onely to *consider and behold*
her reproach.

Obs: { As wicked men looke upon the
Church in her sufferings as a fit
object of reproach, *Job 30. 19.*
Lam. 2. 15, 16. so reproaches above
all other troubles quicken the
Saints, and stirre them up to im-
portunitie with their God, *Psal.*
89. 51. They know well enough
that the Lord hath sworne justice
against reproachfull wretches,
Zeph. 2. 8, 9.

Obs: { No pressures make Christians pray-
er-lesse, they are most in Heaven
when they are most invironed
with troubles upon Earth, *Psal.*
24. 7, 8, 9.
They know that there is help for
them in their God, *2 Cro. 20. 6.*
10. Jere. 3. 22, 23.

The Saints are not hopelesse under the greatest evils, they sing not the doleful ditie of accursed *Cain*, they despaire not of divine helpe, and therefore because they conceive hope of favour, they betake themselves unto fervent prayer, *Job* 13. 15. *Prov.* 14. 32. *Psal.* 27.

12, 13

Sect. 11. Sense of misery would have God to make present supply.

Consider and
behold our
reproach.

Heavens darling in their most vexatious and grievous afflictions, would have God to consider, to poyse, to weigh their present conditions, *Psal.* 9. 13. *Psal.* 25. 18, 19, 20.

They know Gods sentence in justice shall speake his righteousness, the Judge of all the world will doe right, *Gen.* 18. 25.

Equitie in the Lords administration of justice, hath ever been their encouragement, as for appeale, so for this request unto himselfe, *Jere.* 12.

1, 2, 3

Corrolar: Learne what to doe when the wicked with the most violent evils are stinging and piercing your very soules.

1 Present

1 { Present your troubles, your reproaches upon your bended knees in the Lords presence, *Psal. 69. 19, &c.*

2 { Plead mercies and promises for your selves, *Dan. 9. 15, 16, 17. 1 King. 8. 5, 6, 7.*

3 { Multiplie prayers for your enlargement, *Nebem. 4. 4, 5. Joel 2. 17.*

Se&. 12. Christians are Graduell, they have their ascents in their earnest prayers.

As God goes out gradually in giving out the dispensations of divine goodness, so his people in their afflictions, when they are most earnest petitioners, are graduell in their prayers, *Psal. 41. 4. Psal. 106. 4, 5. Dan. 9. 19.* *Remember, consider, behold.*

Verl. 2. Our inheritance is turned to strangers, our houses to aliens.

Se&. 1. Though we be losers, wee must not envie others when gainers by our selves.

IN this and the ensuing Verses you have the particulars causative of her *thrænes*, shee expresseth no anger, nor discontent, that heathens, that forraigners, that strangers have her houses, her fields, her vineyards,

yards, her inheritance in their possessions, her revenge is her griefe, and her griefe for sinne as well as for her losse, which commends her unto God. Wee must not repine when our losse is anothers gaine.

Se&t. 2. How the Jewes inheritance came to be their owne.

*Our inheri-
tance.*

I will not say the Jewes possessions were onely theirs by purchase, I rather thinke that as at the first they were given to the Tribes, so they were left them by their fathers. Now what was left by their ancestors, was not for them to alienate: if it was a trouble to *Naboth* to part with his Vineyard, though by way of Exchange, or for money to *Ahab*, this must needs lye heavie upon the Israelitish hearts, that violence, barbarous, and heathenish violence casts them out of their inheritance, & that aliens, *Assyrians*, their inveterate enemies should now by conquest become its possessors.

Obs: { It strikes deep when we see our estates possess'd by strangers.

Se&t. 3. All things are not in common, particular men have a particular right to their estates.

*Our inheri-
tance, our
houses.*

They had a civill right to their estates as they were Jewes, but as they were believers they had the right of promise; for
Christians

Christians hold all *in Capite* ; as Christ is theirs , all is theirs, 1 Cor. 3. 22 , 23. 2 Cor. 1. 20.

Se^ct. 4: *All must expect losse where an enemy prevayles.*

The Nobles, the great Personages are no more exempted from this dispossession, then the meaner people : *Zedekiah* their King is throwne out of his Palace, hee now upon this Babylonish victory can lay no more claime to his revenue, then his subjects to their inheritance, 2 Reg. 25. 9.

Obf: { Conquest by warre usually speaks
a seizure upon all, upon any estates.

Se^ct. 5. *Dispossession the fruit of Conquest.*

One would have thought that their feilds, which were very fertile for their soyle, and vineyards which were rich by reason of the charge they had bin at with them, and the labour they had bestowed upon them, would have satisfied the most avaritious desires of the worst of enemies; but alas, this will not doe, all this is not enough, they will have all or nothing. It is not sufficient for the husbands to become their captives, and their possessions to become their prey, but wife and children must be cast out of doores, they will have their houses as well as their lands.

Obf:

A = turned.

Obj: { Ejection, dispossession to the conquered, is for the most part the effect of conquest.

Cast upon } The Babylonian Souldiers,
Given to }

{ By conquest as their spoyle.

{ For price in lieu of wages.

{ For reward as future encouragemēt.

*Nehemiah
de bapbach,
signif. ver-
tere vel in
vibulum, vel
in aliam for-
mam vel in
aliū locū.*

Conquerors dispossesse the owners, and advance their followers, 2 Kings 17 24.

But whether the Chaldean Armie are become the proprietors, it much matters not, the estate is altered, what these *Jewes* had, is now as nothing unto them, they are put out of their habitations, and carried captive into a strange Land. Now then from this precedent explication, wee may observe this position.

Obfer: { That it is a heaive judgement upon a people, when forraigners, when strangers inherit their Land, and possesse their habitations, *Iſa. 1. 7. Jere. 8. 9, 10.*

Houses and possessions in themselves are blessings, though not alwayes of promise, yet at the least of providence, *Deut. 4. 20. Psal. 78. 55. — Gen. 17. 20.*

But what have this people done that they are throwne out of their houses, stript of their enjoyments, and thus sadly yeeld

yeeld up their possessions unto aliens?
or for what particular finnes doth God
bring this wofull calamitie upon a Na-
tion?

This the Lord inflicts it, for	Injuriousnes to his Saints, For what?
	Psal. 109. 2, 3, 4. 11, 12. finnes God
	Oppressing violence one casts men towards another, Ezek. out of their possessions.
	7. 23, 24.
	Self-ish indulgence, 1 Sam.
	2. 29. 32.
	Sensull securitie, Zeph. 1.
	12, 13.
	Rejoycing at others los- ses, Ezek. 25. 3, 4.
	Contempt of sacred Ordi- nances, Jer. 6. 10, 11.
	—8, 9, 10.
	Formality in his worship,
	Hos. 7. 8, 9.

Corrolar: 1. First, let those that have
been dispossessed amongst us, lay their hands
upon their hearts, consider seriously how
farre they have been guilty of *Israels* sin,
I wish they could wash their hands, and
plead the innocency of their soules, then
they might take their dispossession as
Gods probation, but if they cannot, let
them acknowledge divine justice, and in
stead of biting the lip for madnesse, let
them

them humbly confesse that what is come upon them, is but the product of their owne finnes.

2. I wish from my very heart that *England* at this day did not hold paralel with the *Jewes* in these impieties. Her guilt is too much apparant, he that runs may already reade it, O that she would repent : Repentance prevents judgements. But if not, let her expect what came upon *Israel*, to be divested, to be stript of her enjoyments, and to have aliens the possessors of her inheritance.

3. Christians, let not your possessions be the places of your rest, let them not in your estimate become the paradise of your soules, *1 Tim.* 6. 17. *Psal.* 62. 10. You cannot secure, what you have, your inheritances to your selves, *Isa.* 22. 17, 18, 19. *Jere.* 9. 19. Its Heaven not your present possessions that is your home, *Heb.* 11. 9, 10.

4. Lastly, let us all endeavour after righteousness, let us be humbly, yet zealously holy, that wee may sit under our owne Vines, not feare dispossession by strangers, and have God to write upon our inheritances continuance to our selves, *Psal.* 37. 3, 4. — 69. 35, 36. *Isa.* 60. 21. — 61. 3, 4, 5, 6.

Vers. 3.

Verf. 3. *Wee are orphans, and father-
leffe, our mothers are widows.*

Sect. 1. *The meaning, with the severall in-
terpretations of the words.*

WEE have in this Verse miserable
objects presented to our thoughts,
orphans and widows, persons divested of
comfort, destitute of reliefe, poore crea-
tures, obnoxious to all injuries, wrongs
and affronts whatsoever; the lownesse of
their hedge speaks facilitie for oppressors
to make their entry, *Pro. 23. 10.* And their
deprivation of their fathers & husbands
tells us, that their helpe, their strength,
and their glory is departed from them.
A sad spectacle thus to see the children
and women of that famous Citie *Jerusa-
lem*, to goe up and downe wringing their
hands, bedewing their cheeks with teares,
and bemoaning their condition as alto-
gether desolare and forsaken.

The *Cbaldeans* are notable fishers, at one
draught they have pluckt up, & as pulld
up, so possessed themselves of the *Jewes*
estates, but this is not enough, they fur-
ther adde affliction to the afflicted, nei-
ther the childrens cries, nor the mothers
teares, can move their bowels, because
the

Nescit matrem, nescit infantem crudele bellum.

the husbands fortified the Citie, and as long as they could made opposition against their fury, now they conceive that in justice, punishment must be inflicted; and therefore to make all sexes, all degrees miserable at once, the husbands must either dye, or by a perpetuall separation from their wives for ever become their slaves.

Maldon.

*Rabanus.
Thomas:*

*Hugo.
Lyra.*

Some would have this throne to relate to the death of *Josiah*, and to their losse of *Zedekiah*, now a Babylonish captive, because that good Princes are fathers to the Country, Patriots to the Commonwealth. Others conceive that herein they chiefly complaine for the want of Gods presence and speciall protection, who having as it were betroht himselfe to the *Jewish* Synagogue, had engaged for ever to be a father to themselves. But I rather concurre with them, who look upon the women lamenting their widdowhood, and the children bewayling the losse of their fathers, and themselves now as no other then orphans, for its more then probable that some were slaine during the siege by the *Syrian* Armie, and after the rendition of the City others were put to the sword, or carried captive to remote places, or else sent away to the maritane

ritane Townes to be shipt for their publique service, insomuch that the children neither could enjoy their fathers, nor the wives their husbands, & therefore might very well take up this dolefull lamentation; *We are orphans and fatherlesse, our mothers are as widowes.*

Se^ct. 2. *The expressions and aggravations of their miserie.*

I cannot read the words, *orphans, widowes*, but my heart bleeds to thinke of their miseries. When David said to the woman of Tekoah, *What aileth thee*, shee thought shee had sufficiently spoke her sorrow, in saying, *I am a widow*, 2 Sam. 14. 4, 5. And for orphans of all others, they are the most subject to violence, Job 6. 27. 23. 3. 9.

The Hebrewes call a widow, *Almanah*, a silent or a dumbe woman.

{ Shee cannot speake for her selfe, such is her griefe.

{ Shee dare not or may not declare her grievance, such is her restraint.

Jethomim, in the Originall, is as much as to be without a father, and sure I am it is a deplorable condition to be fatherlesse children. For their hedge is low, they lye open to injurious avarice, & are con-

D

tinually

tinually exposed to oppression, *Ezek. 22. 7.* These want an eye for direction, a hand for protection, and bowels for compassion; for all these is the father in his indulgence to the childe. What shall wee say then, are not the sufferings, are not the sorrowes and troubles of this Citie very dolorous, when her inhabitants are turned out of doores, dispossessed of all, and her women and children made widowes and orphans? Thinke of it how you will.

Obs: { It is a sad thing when the sword of an enraged enemy, makes many orphans, many widowes in a Nation. This was threatned as a most fearefull judgement to come upon the *Jewes*, *Jere. 15. 7, 8.* And that there was many widowes in the dayes of *Elias*, is related as matter of sorrow by the Lord of life, *Luke 4. 25.*

{ The strength of a Common-wealth consists in the multitude of her men, these are as bullwarks, these are her defence, and make her formidable to her foes. Now take away these, and whereas before shee was a terror to the enemy, shee forthwith becomes a prey, and immediately lyes at his mercy, *Jere. 20. 5.*

Order

2 { Order and union speake beauty, both
in our families, and in the kingdome,
where's order, where's union, when
men the heads of families, the bands
of Nations are cut off by the oppres-
sing sword, and women & children.

3 { Widowes and orphans in stead of ru-
ling, in stead of ordering, are left one-
ly in a capacity to bewayl their own
sorrowes.

Corrolar. 1. As much as wee can let us prevent the effusion of blood, let us stand betwixt the porch and the Altar, and cry, *Spare thy people, and give not thy heritage to the spoyle*: O let us entreat God not againe to see the swords point against our gates, least it fare with us as it did with *Samaria*, that our men fall before us, our women with childe be ript up, and our little ones be dasht in pieces before our eyes. The sword knows no relations: why should we delight in warre? Its a sad thing to have many widows and orphans in a Nation, surely its more sad to make them, O then let us take heed wee promote not differences, that we heighten not our divisions, to the unsheathing of our swords, wee may heare alreadie many calling after us, and crying to us, *Wee are fatherlesse, and our mothers are as widowes.*

Corrol. 2. O let us be humbled when men are cut off, the honour of our Nation is ecclipted, and our strength is weakened, then will be a time of mourning. If this should fall out, it would call for sorrow and sadnesse to all our hearts, *Jer. 9. 20, 21, 22.*

1 This never comes upon a people, but it peakes the guilt of ingratitude, the pertinacie and obduracie of their hearts before the Lord, *Jerem. 18. 20, 21.*

2 This is evidentiall that they have been oppressive themselves, and therefore because they have been without mercy, they finde no mercy from the hands of others, *Exod. 22. 22, 23, 24.*

O *England*, these are thy finnes, how hast thou rewarded evill for good? how hast thou withstood them, and stood out against them that have stood before God for thee, that wrath might be turned from thee. O how deafe art thou to the cries of the widowes, and the teares of the orphans, which speake but bread for their reliefe; nay, how hard-hearted art thou to those children, to those women, who have lost their fathers, their husbands in thy own defence. Repent, repent, reforme speedily,

speedily, or else I feare we shall say with our lamenting Prophet, *Wee are orphans, and our mothers are as wid-wes.*

Corrol. 3. Let not the widow and the fatherlesse be the objects of your scorne, they are here, you see, the subjects of the Churches sorrow. It was a testimony of great honour which Mathew of Westminster gave Gilbert Bishop of Chichester in the dayes of Edward the first, *That he was the father of orphans, and the comforter of wid-dowes*; It will be your praise thus to doe, take them then to your pitie, and well may you, for God hath taken them to his own care, *Psal. 49. 9.*

1 { Not to commiserate them argues hypocrisie, at the least no truth of Religion, *James 1. 27.*

2 { If you adde to their affliction, Heavens woe like a Hu- and cry will pursue you at the heeles, the Lords curse will sease upon your souls, *Deut. 27. 19. Isa. 10. 1, 2, 3.*

3 { They are objects of pitie in the eye of *Jehovah*, *Psal. 68. 5.* This was well knowne to *Jeremiah*, and therefore he goes with this complaint unto the Lord, *Our children are fatherlesse, our mothers are as widowes.*

*Verſ. 4. We have drunken our water
for money, our wood is ſold unto us.*

*Seſt. 1. Common neceſſaries denied by adver-
ſaries.*

Fire and water are two neceſſary elements, but though God in nature have given theſe in common to his creatures, the *Jewes* being captives are now denied them by their cruell adverſaries; Time was when they could command the ſeilds, the wheat, the olives, & the wines, but at this inſtant, ſuch is their miſerie, that they cannot ſo much as have wood or water without price, unleſſe for money. Townes beſieged, are many times much ſtraitned, when their wells are dry and their ſewell ſpent, they cannot fetch ſupply without danger to their perſons, if they procure it, its either by ſtealth, or for large ſummes to their beſiegers, yea ſometimes after ſurrender, ſuch is the inhumanitie of a conquering enemy, that the captived cannot have common neceſſaries, but upon very hard termes; this is the caſe of the *Jewes*, and it ſpeaks the crueltye of the *Chaldean* enemy, for neither in the ſeidge, nor going from *Jeruſalem* to *Babylon*, can they have water, can they have wood, but at a high rate.

Obſ:

Obs: { Enemies make prize of all they can part with that comes to their hands, yea sometimes they sell their very prisoners to strangers; and thus were the children of *Ierusalem* sold to the *Græcians* by the *Affyrians*, that so they might be farre remote from the borders of *Judah*, *Zech.* 11. 5. *Joel* 3. 5, 6.

Non Judæos sibi ligna prætio comparasse sed hæstæ ligna Judeorum prætio vendidisse. Estius.

Corrol. 1. Let not any be so gracelesse, so desperately wicked, as to wish that day wherein strangers shall become our Masters, our Commanders; if forreigners once come to be possesst of our estates, wee may for ought wee know come to buy what was our own, with our hire for labour, for support of life.

1 { Enemies are cruell, they know this will be vexatious.

2 { Adversaries are covetous, our spoyles, our moneys will be their riches.

It is not water alone, or wood alone that is now defective, it is both water and wood that they are forced to buy.

Obs: { Warre seldom deprives us of a single mercy, it strips us at once of many necessaries, *Lam.* 4. 1, 2, 3, 4, 5. It takes away gold, silver, possessions, habitations, victuals, wood and water from its captives.

{ Mens mercies are cruelties, *Jere. 6. 22,*
 23. They roar upon their approaches,
 but they will teare you, at the least
 5 strip you of all upon their entries. O
 then implore Heaven that the sad e-
 vents of war may not be your portion.

Se&t. 2. *Wood and water sweet mercies.*

*Ubiq; aqua
 communis,
 Judaeorum O
 miseria, ipsis
 in captivita-
 te est vena-
 lis.*

It is not water for their cattell, water
 to wash with, or water to use about their
 dyer, that they are compelled to pur-
 chase, neither is it wood for great build-
 ings and sumptuous edifices, that they
 are forced to pay for; It is water to drink,
 and wood for fire, that they cannot now
 have, though in time past their own with-
 out their money: the want of the one to
 quench their thirst, & the other to warme
 their bodies, is now the matter of this sad
 complaint.

Such scarcity of wood and water will
 speake them more then the gifts of na-
 ture.

{ The want of these is the sad sequell of
 divine justice, as well as the product
 of the iniquitie of their soules. If God
 12 break the staffe of bread in *Jerusalem,*
 and cause them to eat it by weight,
 and to drink their water by measure,
 with care, and with astonishment, then
 he

he brings a heavy, yea one of his sorest judgements upon them for their sinnes, *Isa.* 3. 1. *Ezek.* 4. 16, 17. *Joel.* 1. 19.

These in plenty are evidentiall tokens of Heavens mercie, *Dent.* 8. 7, 8, 9. *Josh.* 15. 19. *Josh.* 17. 15. *Pro.* 26. 20. *Isa.* 41. 17, 18, 19.

Corrol. 1. With *Solomon* prize them, make much of them when you doe injoy them, *Eccles.* 2. 6.

To be deprived of these, though they be lookt upon as common favours, will be your misery, *Jerem.* 14. 3, 4.

You may come to adventure hard for them, even with the hazard of your lives, if your enemies once come for to possesse them, *1 Chro.* 11. 17, 18.

Jerusalem now feels the want of them, for her adversaries set a price upon them, *Lam.* 5. 4.

2. Let the *Caldean* tyrannie, and the *Babylonish* cruelty, teach us not to be too neare to others in those things which God in nature holds out in common to our neighbours as well as our selves. The deniall of bread and water to *Dauids* servants lies as a brand upon *Nabal* to this day, *1 Sam.* 25. 11. Not to give water to the weary, and bread to the hungry, may
justlv

justly be put into the bill of mans inditement at the day of judgement, *Job* 22. 7.

Sect. 3. We must not sit fast upon our present enjoyments.

Full little did these *Jews* in their prosperitie think that their water should become their charge, and that their wood, their fire, should be sold to themselves for money; From whence we note;

Obser. That Christians ought to sit loose upon their injoyments, and to look upon themselves as strangers and pilgrimes in their most sure possessions. Why should they set their eyes upon that which is not, the best of riches make themselves wings, and flee as an Eagle from our selves, *Prov.* 23. 4, 5. Doe not glory, be not proud of what you have now at your owne command, *Eccles.* 5. 13. *Jere.* 9. 23. The tyde may turne, your condition may alter and not your selves, not your friends, but your enemies may be their possessors.

Corrol. Though wee may complaine, we must not murmur, we must in patience possesse our soules, when our very necessities become a prey to others. Thus did the primitive Christians in their great afflictions, *Heb.* 10. 34. *Heb.* 11. 37, 38.

Verf. 5.

Verf. 5. *Our necks are under perfec-
tion, we labour, and have no rest.*

Sect. 1. *The words explained.*

HERE you have a further degree of the Churches misery, caused by the tyranny of her triumphing and insulting adversary, now they tie ropes about their necks to lead them captive to *Babylon*, or they lay burdens upon their necks and shoulders, to make their march more tedious to their spirits. But it may be their menaces of hanging and cutting off their heads is their present persecution, if not as the word in the originall will beare it, *Nizdaph in Hebræo, agi & duci in- star puerorū significat.* they drive them like asses with heavy luggage upon their backs, that so they may adde unto their affliction. This is the miserable servitude of a conquered people, this is the insulting & domineering pride of a potent and victorious enemy. Time was when the very reports of *Israel* tooke hold of the inhabitants of *Palestina*, and their approaches caused the *Dukes of Edom* to stand amazed, and the mighty men of *Moab* to tremble, but now the speeches of her adversaries like thunder, sounds her terror, and the weights that they lay upon her are heart-breaking to her spirit.

Obferu.

Observ. When enemies come in power, menaces, & insultations, speake the pride, the venome, and bitterness of their hearts, whilest the *Ægyptians* are *Israels* Masters, they will make their lives bitter with hard bondage in mortar, and cause them to serve with rigour, *Exod.* 1. 13, 14. The *Jewes* expected some ease from *Rehoboam* the successor of *Solomon* when he came to the Kingdome, but when he had got the Crowne set upon his head, then in stead of hearkening to their petitions, or yeelding to their intreaties, he tells them that whereas his father made their yoke hea-vie, he will make it more ponderous; and whereas *Solomon* chastized them with whips, he will now scourge them with scorpions, *1 King.* 12. 14. Enemies are the best pleased when Gods people howle through the violence of their pressu- res, *Isa.* 52. 5. Its musick to their eares when Heavens darlings are taken up into the lips of talkers, become the song of the drunkards, and the infamie of the people, *Ezek.* 36. 2, 3. Such an adversary would *Paul* have been to the Saints at *Damascus*, had he not been converted, *Acts* 9. 1, 2. Such a tyrant, such a tyger was *Diotrephes* to the Church of God, *Joh.* 3. 9, 19.

Sect. 2. *Insultations, aggravations of the Churches miseries.*

You may see by the deportment of these *Affyrians* to the *Jewes*, what was their dispositions, what was their natures? surely we may say of them as Christ of the *Pharisees*, that they are no better then a generation of *Vipers*: had they been good, they could not have spoke so much evill to the discouragement of this people; had they not been wicked they would not have been thus hellishly tyrannous to their depressed captives: their words, their actions speake the insolency of their spirits, their threatnings with their impositions are more then sufficiently declaratives of sorrow, of misery to these conquered *Jewes*. If you open the vessell, you may tast the liquor. You may judge of wicked mens hearts by their speeches, by their usage of the Saints, *Matth. 12. 34*. Their insultations are aggravations of the Churches grieve, by such meanes they strive forthwith, if possible, as to put her out of hopes, so wholly to speake daunting and dejection to her soule.

Obs: { Insultations in misery speake the heightening of our sorrow.

Corrol. If ever you fall into the hands of men, vexatious men, bloody men, men skilfull

skilfull to destroy, let their menaces, their exactions blow up the embers of your devotions, kindle the coales of divine affections, and excitate your prayers to the Lord of Heaven.

{ Prayers against them, 2 Sam. 15. 31.
 { Psal 59. 12, 13.
 { Prayers for your selves, Psal. 64. 2, 3,
 { 4, 5, 6, 7. Act. 4. 29.

Se^ct. 3. *Wicked men care not what they doe to augment the troubles of the Saints.*

But what doth *Nebuchadnezzar* the King of *Babylon* to these the Princes and people of *Israel*, that they cry out of persecuti-
 on? The *Chalde* paraphrast tells us that he caused the book of the Law which he tooke out of the Temple at *Hierusalem*, to be sewed together, and being sewed up like sacks to be filled with little stones lying upon the shore of *Euphrates*, and so for the imbittering of their bondage, and augmenting of their sorrow, to be layed upon their necks to carry into the Land of their captivitie. Indeed its more then probable that this was a part of that hel-
 lish sacrilege and diabolical wickednes, for which he is threatned by the Lord *Jehovah*, *Joel* 3. 5, 6, 7, 8. So that now here you see;

Obser:

Obfer: That men of corrupt minds, reprobate concerning the faith, & wholly Atheifticall in their fpirits, matter not of facrilege, care not what baseneffe and violence they offer to divine principles and fared oracles, fo that by fo doing, they can but accomplifh their defignes, fiate their luffs, and grieve the Saints.

Se&. 4. The reason why their necks are under perfecution.

But why do they complain of the yoke, the burden, the perfecution upon their necks, what were not the reft of their members fenfible of the preffure? though the reft were affected, yet now the principall weight lies upon their necks, becaufe themfelves had ever bin a stiffnecked people before the Lord, *Iſa.* 48. 4. *Jere.* 7. 25, 26. *Ezek.* 22. 29. And fo now becaufe they had hardened their necks, and flood out stiffly and proudly againſt Gods commands, their necks muſt ſtoop to the *Babylonifh* yokes, *Deut.* 28. 47, 48. 2 *Chro.* 36. 11, 12, 13, &c.

{ You may ſometimes reade a peoples Corrolat.
 I } fin in the puniſhments that are laid
 upon them by the Lord, *Hofea* 4. 6.
 { 14. *Zech.* 7. 12, 13.

2 { If you will not acknowledge your transgressions, Heavens judgements upon your selves shall one day proclaim your finnes, your iniquity to the whole world.

3 { Compare your sufferings with your finnes, and acknowledge divine justice in all your sorrowes.

{ The rod speaks Gods offence, as well as your smart.

Se&. 5. *Sorrow without intermission very grievous.*

*Wee labour,
and have no
rest.*

Intermissions are mercies, but pressuress continued are very tedious; hope deferred breaketh the heart, and misery daily augmented cannot but be crushing and squeezing to the spirit. Such is the trouble now of the daughter of *Hierusalem*, her labour is necessitated daily, by her owne exigents, and her enemies crueltie, so that now she doth as it were take up *Dauids quamdiu*, how long shall they continue, she hath no liberty for cessation, all her labour will scarce bait her needs, whatsoever shee earnees must not recruite her losses, as fast as she gets it the *Caldeans* require it, it must not enrich her, she must have but from hand to mouth, she's like quickly to starve, if shee will not worke
for

for more; and thus the labours, and hath no rest.

Wicked men when they get Gods people under their commands, are very insatiable in their exactions, *Exod. 5. 7, 8. Lam. 1. 3.*

Obs: The pressures of nefarious wretches are tedious and dolorous to the Church, *Psal. 74. 7, 8, 9, 10. Psal. 94. 3, 4, 5, 6. Habbak. 1. 2, 3, 4. Revel. 6. 10.*

But what have this people done that they can have no laxation, no ease no rest in the land of *Babylon*, surely there is something in the hard usage of her enemy, in her present restless condition that speaks her sinne?

There be two sins in speciall for which why God brings this evill upon a people, violence to others, *Jere. 51. 34, 35. 38.* and insatiableness or restlesnesse in the wayes of sinne. Its very likely God now payes her home with her owne coyne, she hath been exacting and grating upon her servants, she is now a servant, and her masters doe the like unto her selfe, she would not cease or rest from sin, now God hath laid restlesnesse upon her as a punishment for sinne. O let us lay this to heart, these

E things

things cry against *England* before the Lord.

Corrolar: 1 } Let us learne to serve God, that we
 may never become servants to foreigners, servants to our adversaries,
Psal. 105. 43, 44, 45. *Iſa.* 45. 13, 14.
 Its Heavens judgement to be their
 slave, *Ezek.* 23. 28, 29.

2 } If ever it should be that we come under
 the continued and tedious yoke of an
 oppressing power, let us make our
 moane to God, yet not despairing,
 but so as to confide in God, *Iſa.* 14. 1,
 2, 3. *Habb.* 3. 17, 18.

Verſ. 6. *We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.*

Sect. 1. *A further degree of Hierusalems miserie.*

THis verse is descriptive of their poverty, poverty in extremity, for such is their penury, that they are enforced to engage to an enemy, yea to beg for bread of a covetous and a cruell adversary.

A man that is falling puts out his hand to another to uphold him. These captivel *Jewes* are in a cadent condition, they
 appre-

apprehend themselves through want of sustenance ready to fall into the pit of death, and therefore their hand stretcht out to the *Assyrian* speaks their desire, and their desire is but for bread to preserve their lives.

There be various Expositions of these words.

1. To be in, or under the hands of others, emblematizeth servitude in a high degree, *Exod.* 18. 10. *Luk.* 1. 74. This people is content to become their slaves, that they may have but food for to fill their bellies.

Severall expositions of the words.

Dedimus & subjecimus & quasi mancipia Aegyptijs & Assyrijs servivimus ut panem lucraremur quo victitaremus, & traheremus ærumnosam animam.

Obs: { They that come under the power of Conquerors must expect want, and in that want very hard slavery to themselves, *Nehem.* 9. 36, 37. *Isa.* 14. 3.

2. Their putting out the hand is but their begging of an almes, *Lam.* 1. 17. Time was when shee had bread and water of her owne to give to her prisoners at warre, *2 King.* 6. 22. But now her selfe beeing subdued by the sword, is glad to crouch, and crouching to beg for a peice of bread.

2 Exposit.

They that have sometimes wallowed in plenty, and enjoyed great prosperity, may be so exiled from their meanes, and so stript of their estates, that they may be necessitated to crave reliefe, and to beg for the maintenance of their lives, *1 Sam. 21. 3. Luk. 15. 16, 17. Lam. 1. 11. 4. 4. 5.*

Corro. Though you be godly, and as godly so wealthy, promise not ever abundance to your selves.

Plenty is not entayled to perpetuity. Riches are uncertaine, *1 Tim. 6. 17.* They may be thine to day, and thy enemies to morrow.

The worst usually have the most of wealth, *Job 21. 13, 14. Psal. 17. 14.* They are graces not riches that are Gods jewels, which he gives to his precious Saints.

Though not directly for sinne, yet for tryall through the oppression of others, poverty may fall upon the best of Gods indeered servants.

Never let your plenty, your riches, be the choicest objects in your affections.

These cannot
 { satisfie you, *Eccles. 4. 8.*
 { sanctifie you, *1 Tim. 6. 9, 10.*
 { save you, *Prov. 11. 4.*

Christ is the best gaine, he is the riches,
 the

the bread that will never faile, *Job. 6. 35.*
The worlds felicities like Lotteries doe
but fill the head with hopes, and the heart
with blankes.

Judge not rashly of any because of po-
verty.

God hath but recalled what he lent
them for a time.

They were but Stewards, the Master
hath taken what they were entrusted with
unto himselte.

What they now want they may come
hereafter to enjoy in a greater measure,
Job 42. 10.

Cares and feares doe not now trouble
them as they did before.

Poore men sit merrily by their owne
fires, whilest rich men feare they shall be-
come a prey to robbers.

*Nadum latro dimisit, in obsessâ viâ pax
pauperi.*

Christ, though poore, effected the work
of salvation for our soules, *2 Cor. 8. 9.*

Men may be beggars, and yet heires of
Heaven, *James 2. 5.*

Looke at their worth, not their wants.

Murmure not when you are in exigents,
Heb. 10. 34. Heb. 11. 37. but enquire out
the cause, that so you may remove evill
from your selves. Expostulate the case

with God, say to him with *Rebekah*, *Why are we thus?* *Gen.* 25. 22. It is very likely he will tell you that you have forsaken him the living fountaine, & digged wells that will hold no water for your selves, *Jere.* 2. 13. or it may be he will characterize your particular sinnes before you.

As { casting contempt upon Heavens ordinances, *1 Sam.* 2. 17. 36.
 { oppression and injuriousnesse to others, *Amos* 4. 1. 6.
 { excesse in the use of the creatures, *Hos.* 13. 6. *Pro.* 23. 21.
 { ingratitude for received mercies, *Deut.* 28. 47, 48. 56, 57.
 Bring poverty, bring penury upon a people.

3 Exposit: 3. Men formerly to ratifie their words, to confirme their promises, gave the hand each to other, *2 King.* 10. 15. *Prov.* 6. 1. *Ezek.* 17. 18. so that what the *Jewes* now doe, is a covenanting with, and a swearing fealty to adverse powers. A sad engagement when a people must ratifie their peaceable continuance in miserable thraldome with their own tongues, with their own hands.

Observ. Sad promises, sad covenants, and engagements, may be extorted by enemies from their captives. Thus would
Nabash

Nabash the *Ammonite* have dealt with the men of *Jabesh-Gilead*, 1 *Sam.* 11. 2. And thus did the inhabitants of *Samaria* subscribe to *Jehu*, when he had caused seventy of *Ababs* tonnes to loose their heads, 2 *King.* 10. 5.

Its but policy in Conquerors for their owne safety to sweare the people unto themselves.

Oaths, engagements keep men in awe, for should they violate their faith, they put a great advantage for the encrease of their misery, yea for their owne deaths into their enemies hands.

You may here see by the *Jewes* giving the hand to the *Assyrians* to be satisfied with bread, that life is sweet, that want of sustenance for its preservation will make the stoutest, the proudest to crouch to adverse powers. Thus to doe was the resolve of the *Lepers*, 2 *King.* 7. 4.

Observ. Life is natures choicest Jewell. *Esau* will part with his birthright rather *Gen.* 25. 32. then this gemme; the feare of its losse made *Esther* petition the King, yea it is so *Esth.* 7. 3, 4. deare that as the Devill said to *Job*, *Skin* *Job* 2. 4. for skin, and all that a man hath will he give for his life.

Death looks gaskly, it is *rex terrorum*, a formidable and a dreadfull enemy. This

made *Jacob* upon his brothers approach, so fervent in prayer unto his God, *Gen.* 32. 11.

Men are subje& to looke but to men, they conceipt that the keyes of life and death hang at their enemies girdle, that the sole power of these is in the hands of men.

4 Exposit: 4. The Septuagint would have it that the *Aegyptians* and the *Assyrians* gave the hand to the *Jewes*, though their captives, to vouchsafe them a continued reliefe, and well might they, for though they were become their prisoners, yet they were their fellow-creatures; and the very Heathens doe not usually turne away their eyes from their owne flesh.

Obseru Bread with ordinary commodities, are not the worſe to be thought of because not in our friends hands, because in the hands of our opposers.

{ Its pride where we apprehend enmitie,
not to commerce, not to seek to them
in case of necessitie.

{ The envy, the hatred, the malice of the
owner, makes not the commodity un-
usefull for us, or to us.

Obseru. Present maintenance, or reliefe from enemies, may be expected by the Saints.

[A Judas may be Christo thesaurarius, and
 such mens bags are for common use.
 Though our adversaries may have the
 creatures in their possessions, yet the
 right of proprietie is in the Saint.
 The hearts of the most cruell are in
 Gods hands, he makes these many
 times helpfull to his chosen ones.

Verf. 7. *Our fathers have sinned, and
 are not, and we have borne their ini-
 quities.*

Se&t. 1. *The tearmes unfolded.*

[*Jeremiah*, as some conceive, doth not
 & the part of the carnall Jewes, as
 repining at their pressures, as grum-
 bling and murmuring at their afflictions,
 they doe not say wee are innocent, our
 fathers were the rebels, but loe justice
 contrary to justice hath sealed upon our
 selves, had these been their expressions,
 they would have contradicted their own
 confession, *verf. 16.* where they cry out,
Woe unto us because that wee have sinned:
 nay, he rather aggravates their sufferings
 from the long continuance of their sor-
 rowes: Their fathers were dead, and justly
 plagued according to their demerits, they
 would

*Delicta ma-
 jorū imme-
 ritus lues,
 Romane.*

would have God to commiserate their cases, to turne from the fiercenesse of his wrath, and no longer to continue these sad evils to their posterities; yea further the Prophet seemes to speake comparatively as if the punishment of their fathers, however sharpe, was but short, but their sorrows speake encrease and continuance to their soules.

Observ. When in the dep:hs of our distresse the iniquitie of our forefathers comes to our remembrance, at once they aggravate our sinnes, and augment our sorrows, 2 *King.* 22. 13. *Dan.* 9. 16. *Jere.* 14. 19, 20.

When God comes to finde sinne successive in generations, the last shall be sure to drinke deep of the cup of divine vengeance, *Nebem.* 9. 34, 35. and 38. *Jerem.* 4. 24, 25.

Corrolar. 2. When ancestors sinnes are not our cautions, *Ezech.* 18. 14. it deeply aggravates the guilt of our soules, *Nebem.* 13. 18. *Ezra* 9. 7. *Jere.* 16. 11, 12, 13. *Zech.* 1. 4, 5, 6.

3. The longer Heavens patience is abused, the greater and more dreadfull is the wrath of God that is deserved, *Rom.* 2. 4, 5. *Rom.* 1. 18. *Jere.* 49. 9, 10, 11.

You see from hence that children are
some-

sometimes punished for the iniquities of their deceased fathers. This is confest by *Hezekiah* to the Congregation of the house of *Israel*, *2 Chron.* 29. 6, 7, 8, 9. And this is granted to be a truth by *Jerem* 32. 18. for God is a jealous God, and visits the sinnes of progenitors upon their issues unto the third and fourth generation of them that hate him, *Exod.* 20. 5. He may seeme for a season to winke at the evill of our doings, but he can finde a time to punish them in our posterities. And thus long after the death of *Manasses*, for his idolatry, bloud shed, and crueltie, he sent the *Chaldeans*, the *Syrians*, the *Moabites*, and the children of *Ammon* against *Jeboiakim*, *2 King.* 24. 3, 4.

1 } If we promote sinne by indulgence, or by example in our posterities, we shall be sure to entayle judgement upon our issue, *1 Sam.* 2. 29. 34. 36.

2 } If God espie wilde grapes in our mouths as well as in our fathers, Heavens justice shall then make us presidentiall unto others, *Ezek.* 18. 2, 3, 4.

Qui imitatur, gravatur. Grego.

Quest. But how can it stand with divine justice, that these *Jewes* should beare the iniquities of their fathers?

Ans. 1.

Ans. 1 } Is it injustice in Princes and States
to disinherit the posterity of tray-
tors?

2 } Is it not equity in the husband to put
away his adulterous wife, with her
illgitimate of-spring? *Jere.* 3. 8.
1 King. 14. 10. — 21. 21, 22. *Hof.* 2.
2. 4, 5.

3 } Are they to be blamed, who breake the
Cockatrice egges, who destroy the
whelps of wolves, and the broods of
serpents? God knoweth before we be,
what we will be.

4 } Children are many times Executors,
they enter upon their fathers sinnes,
and you know that in justice the exe-
cutor may be sued, the debtor being
dead.

5 } God may punish the sinnes of the pa-
rents upon the children, and yet the
cause of the punishment may be in
themselves, *Hof.* 4. 12, 13. As if any
being sick of the plague inter& others,
every one that dyes, is said to dye, not
of others, but of his owne plague.

6 } The Lord may lay it upon the childe,
hat the father seeing the sonne puni-
shed, may repent him of his owne
sinne.

Fathers do not so much grieve for their owne death, as for the death of their children, especially when they themselves are the cause thereof.

Had their parents been good, had they been pious and zealous for God, there would have been no ground, no cause for this complaint; they could not then have said: *Our fathers iniquitie is layd as a burden upon our shoulders.*

Obs: { Its good to be good parents, parentall holinesse is advantageous to posteritie, *Psal 102. 28. Psal. 112. 1, 2. Pro. 14. 26. Jere. 32. 39.*

{ Exemplarie piety in the fathers makes an impression upon the childrens hearts, *Zeck. 10. 7.*

{ Heavens benediction descends from the parents to the children, *Act. 2. 39.*

{ Wicked fathers infelicitate their posteritie, *Job 5. 3, 4. The Jewes were very unhappie parents, Matth. 27. 25.*

Cruenti genitores qui ante facti sunt parricide quam parentes, August.

Corrol: Children plead if you can your ancestors integritie before the Lord.

The fathers pietie is the childs privilege. *Psal. 116. 16. Psal. 86. 16. 1 Kings 8.*

23, 24, 25.

Let us labour to be good our selves,
and

and to plant holiness in our families, that so we may have Gods blessings stated upon our children, Gen. 18. 19.

Verf. 8. Servants have ruled over us, there is none that doth deliver us out of their hand.

Sect. 1. A patheticall expression of her misery in five particulars.

1. **N**OW is the proverb verified, *That servants ride on horsebacke, and Princes and Nobles hold their stirrups*; Israel testifies the truth hereof, by her sad experience, for she that was sometime the Lady and the Mistis of Kingdomes, the Princess of Provinces, and for state and riches the admiration of the whole world, is now become a servant, not to some mighty Monarch, or to some great Generall, for so to have been, had been some part of honour, but to servants, the worst of servants, the most harsh, rigid, and vexatious servants, the servants of her enemies.

2. Kings and great Commanders when they take many prisoners in their warres, they commit them to the charge of their under-officers, they keep them not, they look not to them themselves; thus deales

Nebu-

Nebuchadnezzar the King of *Babylon* with the inhabitants of *Hierusalem*; he makes meane Souldiers his Marshells, cruell fellows their keepers; and thus they become slaves to servants, and are at their commands.

3. When Great persons who have stood upon the pinnacle of honour, fall into the pit of slavery, they are objects of compassion to him that is not devoyd of bowels; Now for this people who were a royall Priesthood, Heavens darlings, and the sons of the eternall and everliving God, thus to become servants to servants, yea vassals and slaves to the basest servants, cannot but affect them that have but a sparke of naturall affection in their soules, therefore why should we not close with this lamenting Prophet in his complaint of their servitude; for surely thus to serve their adversaries, the servants of their adversaries, cannot but be the worst of bondage.

4. As great persons look upon it as too mean for them, as below themselves, to lead, to command, or to strike their captives; so these *Jewes* take it as one of the greatest parts of their misery, that servants, insulting, domineering servants, servants more barbarous, more rigid then their Masters,
such

such servants as will act any cruelty to satisfie their Masters mindes, should now become their Lords. Yea there is in this a further addition yet unto their affliction, for time was when the *Syrians*, the *Moa-bites*, the *Ammonites* and *Idumeans* were her tributaries, her servants, 1 *Chron.* 18. 2. 6. 13. And now for her to become a servant, nay a slave to her owne servants, must needs strike deepe into her heart, wound her spirit, and heighten her sorrow. To be taunted, to be derided, to be abused by men of honour is a great trouble, but to be thus dealt with, to be thus used by inferior persons, men every way beneath us, this, this is cutting to our very soules.

5. Servitude it selfe is dolorous, but continued servitude, servitude without hope of freedome, servitude speaking frustration to all expectation of liberty, this is very miserable, even intolerable to think upon, such is the case of these poore distressed creatures. Servants are their rulers, and there is none to deliver them out of their hands.

Obs: 1. } Servile slavery to any is a wofull
 } misery, Neke. 5. 5. Nehe. 9. 36,
 } 37.

2. Servi-

2 { Servitude to servants, speaks Hea- *O extrema*
vens justice for mans iniquities, Gen. *servitutis*
9. 25. *conditio, na-*
tura liberos

3 { That the Churches enemies may prove *genuit, sed*
the more vexatious, they commonly *fortuna ser-*
give up their captives to their ser- *vos constituit,*
vants, Nebe. 5. 15 *servus cogi-*
tur pati, &
nemo finitur

{ Servants be their masters, never so wic- *compati, do-*
ked, never so cruell. *lere compel-*
litur, & na-
mo condolere

1. Will conforme their actions to their *permittitur.*
commands, and being such as these *Innocent.*
Chaldeans promote mischief and mi-
sery to the Church, Pro. 29. 12. 2 Sam.
14. 30. — 1 Sam. 21. 11.

2. Servants are the fittest instruments for
so base a service.

{ They are proud, Prov. 30. 21, 22.

{ They are most imperious when they
come to command.

1 { Meannesse exalted swells extreamly
because advanced.

{ Hamon not honoured would have
all the Jewes destroyed.

{ They are coverous.

{ Such will exact all, nothing must es-
cape themselves.

2 { They come with empty stomachs,
they call for continuall supply.

{ Gain is their God, oppression must
maintaine their honour.

such servants as will act any cruelty to satisfie their Masters mindes, should now become their Lords. Yea there is in this a further addition yet unto their affliction, for time was when the *Syrians*, the *Moaabites*, the *Ammonites* and *Idumæans* were her tributaries, her servants, 1 Chron. 18. 2. 6 13. And now for her to become a servant, nay a slave to her owne servants, must needs strike deepe into her heart, wound her spirit, and heighten her sorrow. To be taunted, to be derided, to be abused by men of honour is a great trouble, but to be thus dealt with, to be thus used by inferior persons, men every way beneath us, this, this is cutting to our very soules.

5. Servitude it selfe is dolorous, but continued servitude, servitude without hope of freedome, servitude speaking frustration to all expectation of liberty, this is very miserable, even intolerable to think upon, such is the case of these poore distressed creatures. Servants are their rulers, and there is none to deliver them out of their hands.

Obs: 1. } Servile slavery to any is a wofull
 } misery, Neke. 5. 5. Nebe. 9. 36,
 } 37.

2 { Servitude to servants, 1 speaks Heavens justice for mans iniquities, Gen. 9. 25. *O extrema servitutis conditio, natura liberos genuit, sed fortuna servos constituit, servus cogitur pati, & nemo finitur compati, dolere compellitur, & nemo condolere permittitur. Innocent.*

3 { That the Churches enemies may prove the more vexatious, they commonly give up their captives to their servants, Nebe. 5. 15

{ Servants be their masters, never so wicked, never so cruell.

1. Will conforme their actions to their commands, and being such as these Chaldeans promote mischief and misery to the Church, Pro. 29. 12. 2 Sam. 14. 30. — 1 Sam. 21. 31.

2. Servants are the fittest instruments for so base a service.

{ They are proud, Prov. 30. 21, 22.

{ They are most imperious when they come to command.

15 { Meannesse exalted swells extreamly because advanced.

Hamon not honoured would have all the *Jewes* destroyed.

{ They are covetous.

{ Such will exact all, nothing must escape themselves.

2 { They come with empty stomacks, they call for continuall supply.

{ Gain is their God, oppression must maintaine their honour.

Furioso gladium porrigit, qui servum honore afficit.

They are violent.
 Like madmen they want discretion,
 they cannot rule their swords.
 They are fearefull of surprizall, they
 beat downe all before them.

1. God many times denies meanes
 of delivery to his Saints, *Jer. 8.*
Obs: 14, 15, 16. *Lam. 1. 14, 15.*

2. Creature-comforts are but broken
 staves, they faile us in our greatest
 exigents, *Isa. 10. 3. 4. Isa. 31. 1.*

Renounce vaine confidence, *Jer.*
Corrol: 3. 22, 23.
 Pray to God for deliverance, *Psal.*
 60. 11.

*Verf. 9. Wee get our bread with the
 perill of our lives, because of the
 sword of the Wildernesse.*

Sect. 1. Corporall necessities sometimes expose us to perills.

BRead you see is that which this distressed people desire in this their bondage, but this they cannot have unlessse upon hard termes, their labour, their industry will not acquire it, they must both take paines, and for the getting of it hazard and adventure their dearest lives.

One

One would have thought it had been sufficiently tedious that they walkt solitary through woods and deserts to procure their maintenance, but alas poore soules they have not onely a barren soyle to worke upon, but when they goe out to seeke for their food, they are in danger to be cut off, to be destroyed by their enemies sword, and if not to be destroyed, to be robbed and spoyled of that which by the sweat of their browes they have gathered for themselves. Time was when they had servants to fetch in provision, and provision at command for their servants to bring unto them, but now in their thraldome they have no servants to send forth, no bread, no provision to send for; if they will have it they must goe out and labour for it themselves, and though they use their utmost endeavours, it cannot be obtained without perill of their lives.

*is thy mercy cleane gone and
hast thou forgotten to be
gracious*

Se&. 2. *Wants make men use the utmost of their endeavours.*

He that will not labour, saith the Apostle, Wee get must not eat, 2 Thes. 3. 10. The hands of these Jewes are not sloathfull, they doe not say with the unjust Steward, that work they cannot, Luk. 16. 3. Neither doe they

with others stand all the day idle, they are willing to labour that they may eat, and desirous to eat, that they may be the better able to worke for bread.

Obj: 1. Straits, exigents, make us finde our hands. The prodigall was brought up not as a servant but as a sonne, he tasted sufficiently of his fathers indulgence, yet though while at home, & after he enjoyed his ease, when he came to want, he could then thinke what to doe, that by doing, he might preserve his life, *Luk. 15. 15.*

2. Hard labour is the lot of captives. Cruel was the bondage of the *Jewes* in *Ægypt*, their paines their oppression made them cry for ease from the burden, *Deut. 26. 6, 7.* — Christians under enemies are the work of slaves.

Sect. 3. Meane diet will content hungry creatures.

our bread

Men usually surfet of dainties, and are excessive in the use of varieties; but *Israel* need not now feare these evils, shee hath no delicates, these are now out of her thoughts, all that she desires is but bread, bread alone, any bread to support life.

Obj: 1. Bread is the staffe of our lives. Hence it was that the *Egyptians* came with that

that petition to *Joseph*, Give us bread or we are like to perish, why should we die in thy presence? *Gen.* 47. 15. Bread corroborates as well as satisfies, *Psal.* 104. 15.

2. Hunger is content with meane diet, with any fare. Though the full soule loath the honey combe, yet to the hungry every bitter thing is sweet, *Prov.* 27. 7. In this condition pottage will content *Esau*, *Gen.* 25. 30. and husks the prodigall, *Luk.* 15. 16. yea rather then men will starve, they will feed as long as they can upon their owne flesh, *Isa.* 9. 20.

Sect. 4. Want of food will make men hazard their dearest lives.

Every creature would preserve it selfe, with the pe- life is precious, it is at a great estimate, ^{rill of our} it is at a high price in the thoughts of ^{lives.} man. *Israel* will adventure farre before shee will loose it, though shee goe out in danger shee will that shee may have bread to preserve it.

Obser: Danger of famishing puts upon desperate attempts, *2 King.* 7. 12. 4. Hunger knows no difficulties, it will not sit still, it breaks through stone walls, it adventures upon all hazards.

Let us prize our mercy, it is a sad thing Corrolar:
 To get our bread with sorrow, *Pf.* 127. 2.

To eat our bread with sad and heavie hearts, *Psal. 80. 5.*
 At every turne for bread to hazard our lives.

Sect. 5. The sword a terror to mens spirits.

*Because of
the sword*

The sword is a dreadfull weapon, it faints hearts and multiplies ruines, *Ezek. 21. 15.* It is an instrument of death, with one blow it cuts asunder the thred of our mortall life; Its one of Gods envenomed arrowes, it doth not onely wound but poyson, it speaks no hopes of life but certaine death, when it is shot out by the hand of Heavens justice against a people.

Obser: 1. The thoughts of danger by the sword of an enemy speaks perplexity to them that have been lookt upon as the stoutest spirit. Who were more valiant then this people when they went out against the *Philistines*? Neither ever was Nation crowned with more glorious victories then themselves. Yet *Jeremiab* tells us that amongst them on all sides there was feare because of the sword of the adversary, *Jer. 6. 25.* It speaks terror wheresoever it comes, *Ezek. 21. 12.*

2. Where the sword ranges, there's no securitie, there's no apprehensions of continued safety, *Hosea 1. 6.* Men are alwayes in

in danger, if not of the Armies, yet of the straglers to take away their lives.

Corrol. O let us pray that God would not grant, and granting seale a new commission to the sword, that he would be pleased to call in this destroying instrument, and not give it a charge against our Cities, and our Townes upon the Sea-shore.

It hath an open mouth, where it comes it devoures, 2 Sam. 2. 26.

It is not preservation, all its issues are spoyles, Ezra 9. 7. Jere. 50. 35, 36, 37, 38.

If you become its captives, thinke not of mercy, it puts captives to exquisite tortures, Judg. 16. 21. 2 Kings 25. 7.

Deserts are hard pastures, Wildernes^{of the wil.}ses are short commons to feed upon, yet still ^{dernesse.} worse, where there is a sword threatning danger daily, death continually to them that endeavour to get some food to preserve their lives. This is the case of conquered Israel. From whence wee are taught;

Observ: 1. That many times necessities come with much hardship, much difficulty, much trouble, much danger to the best of Saints, Psal. 104. 23.

They are not of the world, and because of its enmity they must have the hardest measure.

God looks at this as the best way to make them out of love with earth, and to long for Heaven.

2. Enemies watch their opportunities, they lie in ambush for them they desire to spoyle, *Exod. 14. 3. 2 King. 6. 9. Jere. 12. 12.*

They will haunt the desert, for to get their prey.

3. No place is free from trouble, in every place you may be fearefull of evill, in the very wildernesse you may be surprized by the sword.

Where ever you are, cry not peace peace, and safety to your selves.

Verf. 10. Our skin was black like an Oven, because of the terrible famine.

Sc&t. 1. Our persons not exempted from misery in calamitous times.

VArre is the mother of famine, the sword cuts off provision, and is so farre wasting where it comes, that having devoured multitudes of persons, it leaves little or no bread for them that survive. Ears of corne amongst the ancients have been emblems of peace, but where the destroying sword is abroad, there's

there's scarcity of corne, the plow-shares doe little in the feilds. This is the case of *The words* these feeble, these afflicted *Jewes*, they have opened. spent the stay of bread that they had with-in them, the enemy will not suffer any reliefe by others to be conveyed unto them; they dare not goe forth to till, to dresse, and to sow their land, they are deprived of all meanes, of all helps that might speake refreshing; yea such hath been the crueltie of the *Assyrian*, and the rage of the sword of *Babylon*, that now their skinne is as black as an Oven, because of the terrible famine.

The word in the Originall is, *Gnorennu*, Our skin it gives us to know what the skinne is to the creature, its the covering of the flesh, *Levit. 13. 2.* It is natures garment put upon us by a divine hand, *Job 10. 11.* the skin of the bodie is what the barke is to the tree, it speaks its cover, its defence, its beautie.

As the skin is a naturall vestment de- is black fensive against injuries, so in its cleernesse it speaks ornament to the choicest creatures, *Lam. 4. 7. Gen. 6. 2. 26. 7.*

It was white before, a lovely, a very comely object to looke upon; but now famine like fire, hath burnt, withered and dried up its beautie; for when the calor
nativus

nativus hath nothing to feed upon, it consumes the *humidum radicale*, and then mans comelineffe quickly decayes. The blacker the darker coloured the *Ethiopian* is, the better forme the more beautie shee is reputed to have; but here blacknesse makes not for this peoples praise; it cannot be said of her as it was of the Church, *That shee is black but comely*, Cant. 1. 5. Her blacknesse speaks her deformity, as well as her misery in extremitie, *Job* 30. 30. Lam. 4. 8.

Like an Oven.

Chethannur is translated a furnace as well as an oven, as these are frequently heated, so it is not a little fewell that heats them, and causeth blacknesse to appeare upon them. O the sad, the deplorable estate of this captived, this distressed people! what is the reason that famine thus flames, that the coales thereof are thus blown up, that they have made the bodies of the *Jewes* not onely black, but black like a heated and a burning furnace? Surely these *Jewes* in their prosperitie were like an oven hot in the pursuit of the lusts of sinne, *Hos.* 7. 4. 6. and now God sets fire to fire, the fire of famine to the fire of corruption, and this is that that heats them, that now burnes them, and makes their skin as black as an Oven.

Obfer:

Obfer: God sometimes sets the prints of his owne justice for sin upon the bodies of his own people. Sin doth not onely bring perplexity to our hearts, and trouble to our spirits, but oftentimes sad changes and heavie pressures upon our bodies the habitations of our soules, *Psal.* 38. 3, 4, 5, 6, 7, 8. *Psal.* 102. 5. 10. *Lam.* 3. 3, 4.

1. Sinne is committed in the body, and as the body is active with the soule in sin, so it is but equity that it should have its share with it in Heavens stroaks for sinne.

2. *Corpus est magis sensibile*, God knows that outward stripes, outward blemishes will most affect us.

{ Men will more cry out of the blacknesse of the body, then sinfull burning of their soules.

3. The Lord doth it, *in terrorem*, that by the sight of corporall evill, men may be affrighted from their finnes.

{ The childe feares when he sees his fellow whipt for his owne fault.

Corrol: Pride not your selves in your outward feature, beautie it selfe is but a flower, one stroake by sicknesse, one blow by famine will blast it in a moment. The *Jewish Nazarites* that were whiter then snow, have now their skin as black as an Oven.

Let

Let others outward deformity, let Gods stroakes upon their bodies speaking their miseries, put you upon endeavours after divine graces. Blacknesse is the effect of sinne. Grace will speake, and speaking conserve the beautie of your soules.

Se^ct. 2. *Famine a very sore judgement.*

scuse of
the terrible
famine.

Famine like a whirl-wind takes up all before it, whersoever it comes it kindles a fire in the creatures bowels, therefore it is that by the Hebrewes it is called, *Zalgnaphoth*, terrors, or a tempest of terrors, for not onely its effects, but its very approaches speake terror to mens soules.

Famine is a sore a grievous and a terrible judgement; Its Gods pale horse where-with he tramples downe the sons of men, it is his plague whereby he brings thousands to their graves. *David* knew its destructivenesse, and therefore when he was put to that sad choice, 2 *Sam.* 24. he would not have the sword or famine to come
Curt. lib. 6. upon him or his. *Alexander* warring against the *Bactrians*, was forced by this with his Souldiers to eat up their horses that carried their necessaries. When the *Carthaginians* besieged *Saguntus*, they were brought into such extremities, that in the midd^l-st of the market place they made a fire,

fire, and first burnt that which they had left and could not eat, and then cast in themselves and their children to put an end to their miseries. And such was the *Samaritan* famine, that like vultures, dogs and swine, they fed upon carcases, yea dung it selfe, 2 *King.* 6. 25. This is such a devourer that as it eats out bowels of compassion, so it eats out bowels by relation. When *Titus* besieged *Hierusalem*, *Marie* the daughter of *Eliazar*, a noble Gentlewoman, having killed her own sonne, boyled one part of him for present food, and layed up the other for a reserve; the Souldiers smelling of flesh, went into her house to search, but shee telling the fact, *attoniti recesserunt*, they went away amazed. But more particularly,

*Joseph: li. 7.
bel. Judaic.
cap. 8.*

1. It bereaves us of whatsoever is precious, it fetcheth away from us our choicest enjoyments, that which is deare to us must not stay with us when it comes amongst us. The *Ægyptians* cannot keepe their money, their goods, their cattell, and their lands, they will part with all to *Joseph* before they will part with their lives for want of bread, *Gen.* 47. 18, 19. And rather then *Jacob* will be destitute of food in *Canaan*, he will forgoe his darling, send his *Benjamin* for victuals with
the

The evils
of famine.

the rest of his brethren, *Gen.* 43. 13, 14.

Famis extremitas patris vicit amorem.

Chrysost. in *Gen.*

2. It cuts off meanes for the getting of bread to support our lives. In *Honorius* dayes there was such a famine in *Rome*, that there was a publique cry, *Pone pretium humane carnis*, there was no corne, no provision, unlesse humane flesh, such is famins extremity that many times, a little to support nature cannot be had for moneey, neither at such times if wee would take paines for present reliefe, can wee have entertainment, can wee have bread, can we have wages for our worke, *Zeck.* 8. 10.

3. It takes away bowels, it exiles pittie, it makes mens hearts like Adamants, they are very hard, very deafe (fearing themselves shall want) to their neighbours cries. Men may cry for succour, and crying dye at their dores. *Lam.* 2. 12.

4. It makes men voluntary exiles, to leave their habitations, to desert their inheritance, and so to banish themselves. *Abraham*, *Isaac*, *Elemelech*, and the *Shunamite* leave all in times of famine; some goe one way, some another, but all into strange Countreies for their preservation, *Gen.* 12. 10. — 26. 1. *Ruth* 1. 1. 2 *King.* 8. 2.
Abraham

Abraham habuit Dies malos quando à fame mutabat regionem & querebat cibum. August: in Psal. 33.

5. It puts men upon unjust courses to procure their maintenance. *Agur* feares povertie may bring him to stealth, *Pro. 30.*

8. Many have come to the Gallowes, onely for theeving to fill their bellies; for what is it that carnall creatures will not doe in extremity, they will rather choose to die with shame, then by pining & starving to loose their lives. In *Edward the* *Speed. lib. 9^o. cap. 11.* seconds reigne, there was such a famine in *England*, that horses, dogges, yea men and children were stolne for food.

6. It makes men content with course *2 King. 6.* diet, any food, any bread, any diet will *25.* please them when they are so pincht that they are readie to starve; *Beanes, Lintells, Fitches*, would have been good fare now amongst the people of *Israel*. A few dry figgs were well accepted with *Artaxerxes* when being put to flight, he lost his provisions. And *Darius* being very thirstie thought puddle water defiled with dead carkasses to be pleasant drinke.

7. It breaks all the bonds of nature, it doth more then corrodate, it eats up all relations. This is that that was threatened upon *Christs* rejection to the *Jewes*,
Zeck. 11.

Zeck. 11. 9. When this famine is once sore in a Nation, there is no regard amongst people whose flesh they eat, though the flesh of a father, the flesh of a mother, the flesh of a husband, the flesh of a wife, or the flesh of their infants, they will eat it to allay their hunger, and further to spin out the threed of their miserable life.

Deut. 28. 54, 55, 56, 57. Lam. 2. 20. — 4. 10.

8. It makes some to rage and raging to curse, and cursing to curse their God, *Isa. 8. 21.* And further such is its extremitie, that it causeth men to devour themselves, even to gnaw off their owne flesh, *Isa. 9. 20.* And thus where ever it rages it brings the worst of deaths unto poore creatures. *Lam. 4. 9.*

*Majorem habet penam languor diuturnus,
quam citissimus exitus, August. Epist.
122. ad victoriam.*

Corrol. 1. O let us with *Solomon* deprecate and pray against this direfull, this dreadfull judgement, *1 King. 8. 35. 37.* Though now wee are readie to surfet of *Mannah*, and to finde fault, with our finest and choicest fare, yet if ever a famine should come, either by the restraint of seasonable showers, or by our civill warres among our selves, or by the incursion of for-
raigne

raigne enemies, as homely cates would be good diet, so then wee shall cry out of our leanness with *Isaiah*, cap. 24. 16. and of the blacknesse of our skins with the house of *Israel*. Burning with hunger, is worse then burning by fire, the latter though it be sharpe, yet it is short, and makes a quicke dispatch, but the first is both dolorous and tedious, it kills not presently, it cuts not off in a moment, it causeth the creature to languish, and through languishing paine it brings it to its death. O then let the thoughts of its terriblenesse send us to our prayers, *Joel* 1. 14. *Jam.* 5. 18. For if ever God strike us with this arrow, sad thoughts will certainly possesse our spirits, for in the wound of this dart, wee shall reade divine anger, our owne guilt and extremity of misery upon our selves, O then why doe we not cry, even now in our plenty, that the Lord would avert these terrors of famine, and that he would continue bread, and bread to satiety in this our Nation.

Corrol: 2. This speaks redargution to those who are so farre from considering that famine is one of the sorest plagues of Heaven, yea like hell it selfe, wherein every part is pained, and man continually
G dying,

Zech. 11. 9. When this famine is once sore in a Nation, there is no regard amongst people whose flesh they eat, though the flesh of a father, the flesh of a mother, the flesh of a husband, the flesh of a wife, or the flesh of their infants, they will eat it to allay their hunger, and further to spin out the threed of their miserable life. *Deut.* 28. 54, 55, 56, 57. *Lam.* 2. 20. — 4. 10.

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Corrol. 1. O let us with Solomon deprecate and pray against this direfull, this dreadfull judgement, *1 King.* 8. 35. 37. Though now wee are readie to surfeit of *Mannah*, and to finde fault, with our finest and choicest fare, yet if ever a famine should come, either by the restraint of seasonable showers, or by our civill warres among our selves, or by the incursion of for-
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Corrol: 2. This speaks redargution to those who are so farre from considering that famine is one of the sorest plagues of Heaven, yea like hell it selfe, wherein every part is pained, and man continually
G dying,

dying, but not dead. That they seeke to make a gaine, a private benefit of this calamity to themselves, and hereupon when the times speake scarcity, they forestall markets, hoard up in their houses, and inhanse prices. And thus as the Prophet saith, *They flea off mens skins from their very bones*; these are Caterpillars to a Nation, these according to that of *Basil, are mercatores humanarum calamitatum*. But as these are rods of divine wrath to the people, so like rods let them expect one day to be cast into the fire of the Lords vengeance.

Corrol. 3. Take heed of those God-provoking, men-killing, and soule-destroying finnes, that raise the tempests of famine, and bring the terrors thereof upon a people. God never strikes without a cause, wee may looke at something in our selves blowing up the coales of the Lords displeasure, when famine like flames is burning about our eares. Men are not punished, men are not afflicted for nothing, man grieves for his troubles, but the cause of his sorrowes is his sinne, *Lam. 3. 39.* And in particular take heed,

Sinnes hastening this heavy judgement.

I. Of ingratitude. All rivers run into the sea, from whence they have their rise. *Ecclef. 1. 7.* Heavens beauty is the fountaine of all our injoyments. All the currents

rents of our praise must make their returns to this vast ocean of all mercies, some are readie to ascribe what wee have to our Armies, & in them to successes, but let them timely recollect their thoughts, they will finde our plenty to come out of the Lords store. Men that shew favour grow very angry when what they have done for others will not be acknowledged to come from themselves, God will have the sole glory of all our plentie to himselfe, or else he will sweare the destruction of our feilds by the Heavens, or by our enemies, that notwithstanding our abundance wee may die by famine, *Jere.* 44. 17, 18. *Hos.* 2. 5, 6, 7, 8, 9.

2. Of slighting what wee have already in our fruition. Men slight blessings when they eye their present fruitions beneath their deservings, or thinke because others have them in common with themselves, they ought not so strictly to engage their hearts for them in obedience unto God. But let us remember, that when the Lord thus seeth his mercies throwne under the Table, it is just with him to call our adversaries to take them away, *Deut.* 28. 47, 48.

3: Of riot and excesse in the use of Heavens mercies, penurie is the effect of prodigality.

digalitie, its but justice that wofull waiters should become wofull wanters. If the men of *Judah* rise up early in the morning to follow strong drink, and continue untill night, that the wine inflame them, God will send out his woe, as his pursevant to attach them, and upon the attachment their honourable men shall be famished, and their multitude shall dye with thirst, *Isa. 5. 11, 12, 13.*

4. Crueltie, if insensiblenesse, not sympathizing with, or want of bowels for others in their exigents, take away banquets, remove delicacies, and deprive of necessaries, *Amos 6. 4 6, 7* What shall men then have for adding to the afflicted sorrowes. If hard-heartednesse to strangers, to forreigners brought a famine upon *Israel*, *Josh. 9. 15. 2 Sam. 21. 1.* O then how sadly will oppression, cruelty, and closefistedness amongst our selves speak against us, and plead for scarcity, yea burning and scorching famine to come upon our selves.

5. Of being nauseated with, and upon nauseation, of rejection of divine truths. *Anima in satietate posita etiam favis illudit.* If the inhabitants of *Jerusalem* say to *Jeremiah*, Prophecie no more in the name of the Lord, they and their children shall be destroyed

destroyed by famine, *Jere.* 11. 21, 22. Wee of this Nation had need to repent of this, for our withdrawing from the Assemblies, contempt of the Ministry, and idolizing our owne fancies sufficiently evidence, that both sacred ordinances and divine Oracles are become loathsome, or at least distastfull to our spirits.

6. Of resistance, of non-subjection to the higher powers. Did not God threaten to punish with famine what Nation soever would not submit to the yoke of *Babylon*, *Jere.* 27. 8. Government is the conservatrix of peace, proprietie and plenty, where there is no wall, no hedge to keepe off oppressors, there will quickly be a spoyling, a divesting of all enjoyments.

These amongst others are the evils that procured their miseries, these are the sins that without repentance may cause the gusts of famine to blow among our selves. O let *England* make use of Heavens plaister, that safe and sacred remedie prescribed by God himsele, 2 *Chron.* 7. 13, 14. For if the Lord shut up the clouds that there be no raine, command the locusts to devoure the fruits, and send in their enemies by Armies to spoyle them of their necessities, if they but humble themselves, pray, seek his face, and turne from the

Pœniteat et credat hanc esse medicinam. August.

evill of their doings , he will heare their cryes, hearing, forgive their sinnes , and forgiving speake peace, speake plentie, speake healing to themselves.

Corrol. 4. If the tempest of an externall famine speake dread and terror to mans spirits, O then how terrible will the whirlewinde of spirituall famine be, which drives thousands of soules in a short time into the pit of hell. Men cry out when they are pincht with hunger, they make pitiful complaints when their bodies are ready to starve for want of bread, but alas they are insensible of this, which is the worst of miseries, the pining, the destruction of their soules. Wee look at the want of food as one of the greatest afflictions, but God tells us that the want of his word is a more heavie judgement, *Amos 8. 11.* I wish from my very heart that the bright beames and glorious rayes of Gospel light may never be so much as ecclipsed in this sinfull Nation , it is just with God for our under-valuing, slighting and contempt of his sacred Ministry, to remove our teachers into corners, to leave us without soule-instructors, and to cause us to wander from place to place to heare the Evangelical trumpets sounding from Heaven, his Ambassadors publishing

lishing the glad tydings of salvation, and never to finde them, never to meet with them, for the feeding, refreshing, and comfort of our soules.

Verf. 11. *They ravished the women in Zion, and the maids in the Cities of Judah.*

Sect. 1. *Wicked mens stomachs will digest the worst of finnes.*

NOthing is more irrationall, then irreligion, and yet nothing more usuall with men of a carnall condition, for such is our natures corruption, that it yeelds a supply of wickednesse from it selfe, as the serpent doth poyson, men having once given up themselves as servants to sinne, and layd the raines loose upon the neck of their vicious affections, they goe on from one degree to another, they proceed from evill to worse, *Jere. 9. 3.* Thus do those of *Assyria*, those the Churches enemies of *Chaldea*, they first strip her of her estate, then pinch her with famine, and now most wickedly and villanously prostitute her women.

Observ: Gracelesse creatures bogle at no sinne, they fall into the grossest evils, *Ephes. 4. 17, 18, 19.* G 4 God

God hath given them up to the folly & fury of their own spirits, *Rom. 1. 24.*

The Prince of the world sits regent in their soules, *Ephes. 2. 2. 2 Tim. 2. 26.*

1 } Doe not say it is of thy selfe that there is in thee any restraints of sinne, *Tit.*

3. 3. 4.

Velle est natura, male-velle corrupta natura, bene velle gratia, *Bern.*

2 } Be not confident of thy owne strength to withstand sin, to stand out against a temptation to any sinne.

There's more wickednesse in thy nature, in thy heart, then thou art aware of, *Jere. 17. 9. Job 11. 12. 2 King. 8. 12, 13.*

3 } Trust not a *Chaldean*, a carnall creature, if opportunity serve he will at any sinne whatsoever.

They are wholly carried by their sensual appetites, like Beetles they love dunghills better then oyntments, they have no affection to holinesse, they only have a care to satisfie their lusts.

4 } Curb sinne at the first, keepe it from its height, break the Cocatrice egge least it prove a Serpent.

Sinne is a Syren, if you hearken to its songs, it will deceive your soules, *Heb. 3. 13.* When

When man comes to the height of sin,
he is not farre from a heavie curse,
Heb. 6. 8.

Helps Improve all your parts, all your
1 gifts against every sinne.

Its onely the feild of the sloathfull
that is overgrowne with thornes,
Pro. 24. 30.

Men would not as they doe commit
sin, did they make use of that power
which God hath given them against
sinne, *Rom. 2. 14, 15. Jere. 4. 22.*

2 Get by every exhortation, by every re-
dargution. The word hath a clensing
propertie.

It never speaks but it reads a leſſure
of purging, of reforming to thy
finfull ſoule, *Ezek. 24. 13. John*
15. 3.

3 Heare the voice of the rod, *Micah 6. 9.*
Rods are reſtrictive to children in
their exorbitancies.

Wee uſe to ſay he is graceleſſe, that
will not be reclaimed by ſtripes.

God will deſpaire of you when his
rod will not reforme you, *Iſa. 1. 5.*

Seſt. 2. *Raviſhing a ſad affliction.*

Thus dealt *Sechem* with *Dinah*, *Gen. 34.* They ravi-
2. *Ammon* with his ſiſter *Tamar*, 2 *Sam. 13.* ſhed.

14. and the men of *Gilead* with the *Leyites* Concubine, *Judg.* 19. 25. The word in the Hebrew is *humbled*, being applyed onely to adulterous and unlawfull copulation, *Dent.* 22. 29. *Judg.* 19. 24. — *Ezek.* 22. 10, 11. And no marvaile if they that are defiled be said to be *humbled*; for chastity unstained, undefiled, is a womans honour, but being violated, thus basely violated, shee looks upon it as her shame, 2 *Sam.* 13. 13. This causeth her to be afflicted in her spirit, and to have sad and depressed thoughts in her breast in relation to her selfe.

Lust is a fire, its coales flame in these *Babylonish* hearts, they have not onely libidinous motions, but they act them in a most reproachfull and violent manner, both to the shame and the griefe of *Israel*.

Obser: 1. Obscene actions are the delight of prophane and lascivious wretches, their mirth is mischief, they are most joviall, when they are satiating their filthy desires, *Pro.* 10. 23. — 26. 19.

2. Where there is no vertue, nay where there is but morality, the violation of chastity is lookt upon as a grievous and a wofull misery, 2 *Sam.* 13. 19.

Sect. 3. Lust is impartiall, it will vent it selfe upon any.

The

The women are the wives, Micah 2. 9. *The women, and the maids, the faire, the tender, and delicate virgins, Gen. 24. 16. But such is the cruelty, such is the fury of these adversaries, that though they have killed, and captived the husbands and fathers, these of the weaker sex shall finde no mercy at their hands, these must be deflowred by their base, their rigid, and lascivious servants.* *the maids.*

Obfer: All is fish that comes into the wickeds net, they care not who they spoyle, who they afflict, so they can but serve their own turnes, and satisfie their beastly lusts. Both wives and virgins must be ravisht in their heat.

This base, this horrid act of these *Chaldeans* could not but be a heavie grieve to the fathers and the husbands, it could not but like darts strike deep into their very soules. O barbarous, O wretched enemies, they knew well enough that as nothing is so deare to men as their wives, and that they are not so tender of any thing as their virgins, so to act rapine upon these would not onely adde sorrow to their sorrow, but even speake bleeding to their very hearts.

Obfer: Enmity in triumph aggravates miseries, and raiseth troubles to the highest

est pinne to those that fall into her hands.

Tyranny knowes no measure, its ever vexatious.

Se&. 4. *No place defensive to conquered creatures.*

*In Zion, in
the Cities of
Judah.*

These *Assyrians* are not onely vexatious, but shamelesse creatures, neither publique assemblies, nor multitudes gazing upon them, can take them off of their intended villanies, the forcing of these poor distressed, and already afflicted creatures.

Obser: Audacious wickednesse knowes no shame, it hath no civility, it matters not for publique view, like *Sodome* they are brazen faced in the way of sinne.

Zion was the place where God had been found in his ordinances, and the Cities were the strong and populous places of *Judah*, but so strong is the fire of their lusts and so vehement the flames of their more then wicked affections, that neither the holinesse of the place, nor the concourse of the people, can deterre them from this hellish, this devilish a&.

Obser: Neither Sanctuary nor Citie when we are once conquered, can be defensive either to us or ours, against the lusts, the rage and rapine of a cruell adversary.

Let

Let us not be

{ Disobedient, *Deut.* 28. 15. 30. 32.

{ Proud, *Isa.* 13. 11. 16.

{ Adulterous amongst our selves, 2 *Sam.* 12. 11.

{ Contemptive of Gods word, *Jere.* 6. 10.

12. *Amos* 7. 16, 17.

These finnes bring this wofull calamity upon a people.

Verf. 12. Princes are hanged by their hand; the faces of Elders were not honoured.

Sect. 1.

IT is not seemly to see the bramble above the Cedar, to behold baseness honoured, and honour imbased, yet such an object you have here presented to your eye; for the Princes the Nobles of *Hierusalem* are throwne out of their seats, and the *Babylonish* servants are made their masters, their cruell masters; for they are not onely curbed, not onely reproached, not onely almost starved, but hanged by their hands.

I know that pious Christians, though *Princes.* meane persons, are Princes in all places, *Psal.* 45. 16. But the Hebrew *Sarim* in this The word place, which is derived from *Sarar*, de- explained. notes

notes persons of eminency, dignitie, and renowne, such as were their chiefe heads, that bore the greatest offices, and had the chiefe places of honour amongst them; for the *Jewes* had their Princes, their supream Officers, such whose places spake their glory amongst them, as well as their power and authoritie to command them, *1 Chron.* 28.

Obfer: Rule, dominion, dignitie, are not of yesterdaies standing, they plead antiquitie; for as these are of God, *Prov* 8. 15, 16. so they have been of long continuance in the Church of God, *Psal.* 68. 27. *Rom.* 13. 1.

O let *England* uphold and maintaine her honour, her magistraticall power; if levellers, who feare not to speake evill of dignities, *2 Pet.* 2. 10. ever prevaile to strip her, Anarchy will speake her misery.

Sect. 2.

Princes, Rulers, Magistrates, are the stayes, the props and pillars of a Common-wealth, now for the Babylonish Armie to carrie *Zedekiah* captive, to kill his sons at *Ribla*, with all the Nobles of *Judah*, *Jere.* 39. 6. And thus at one blow to deprive her of the heads of her families, *Numb.* 7. 2. of her munificent Lords, *Jere.*

51.59. of her Counsellors, *Isa.* 19. 11. and of her Captaines, *Isa.* 10. 8. For these, as the places alledged evince, might all be lookt upon under the notion of Princes, could not but be a pressing pressure, a hea-
vie affliction to her soule; this questionles
fetcht deep sighs from her heart, and bri-
nish teares from her eyes, as well as this
verball complaint, that *her Princes are
hanged by their hands.*

Obser: Its sad and dolorous to a Church *are hanged.*
and State to have them cut off that should
fit at the sterne, *Lam.* 4. 20.

{ When the Ship is not steered, it soone
splits against rocks.
{ Destroy the Pilots, and then there is
neither helpe nor hopes.

Sect. 3.

What could not their wisdome, their
honour, their valour move the enemy,
or perswade the adversarie to spare their
lives? No, they being conquered must die,
must be hanged as well as others.

Obser: Neither greatnesse of birth, wis-
dome, nor magnanimity of spirit, exempt
any from suffering where the sword of a
forreigne and bloody adversary prevaile
against a Nation.

Corrol: Let not men in high places think
that their honour, dignity and riches will
free

free them from misery in a day of publique calamitie: The sword is impartiall, it cuts off a Prince as soone as a peasant, it hewes downe the tallest Cedars, as well as the lowest shrubs, *Isa. 13. 17, 18. Ezek. 7. 19. Amos 6. 6, 7.*

1 } God brings it, and he is no respecter
of persons.

2 } Cedars are more obvious to stormes
then lower bushes.

3 } Great mens sinnes are of a deeper dye
then others.

Sect. 4.

Various ex-
positions,
with obser-
vations.

1. These Princes lived in honour in the Cities of *Jerusalem*, but alas they must die reproachfully now they come under the power of *Babylon*; what could they not for such eminent persons, thinke of some kinde of death, that might have spoken their greatnesse, and not thus altogether their shame? yes doubtles they could, but such is the inveterate malice of the enemy, that living and dying they will cast as much disgrace upon them as they can, therefore to throw more dirt upon the faces of the dying Princes, and to satisfie their revengefull spirits, they must dye by hanging which of all others was accounted the most cursed, the most ignominious death, *Dent. 21. 22, 23.*

A death

A death fit for { Idolaters, *Num.* 25. 2, 3, 4.
 Treacherous persons, 2 *Sam.* 4.
 11, 12.
 Conspirators, *Esth.* 2. 21. 23.
 Cruell persecutors, *Esth.* 3. 8, 9.

—7. 9, 10. Yet the Princes, the Nobles of *Israel* must dye this death.

Obs: { The greatest persons upon conquest
 are brought to the most ignominious ends ; no death is thought bad enough for the best of captives, 2 *Chro.* 21. 4. —36. 17.

The ancient *Romans* are looked upon by some as Barbarous, because as glorious trophies of their victories, they led forth their captived Princes in triumph, yet this their martiall justice, compared to the *Assyrians*, was but a light punishment, for whereas they might have slaine them by the law of Armes, they were tender of them, and carefull to preserve their lives, neither did they lead them in contumelie as is conceived, for they permitted them to weare their crownes, and to walke along in their princely robes; they did not like *Adonibezec* cut off their thumbs and their great toes, and so put them like dogs under their own Tables, neither like *Sapores* did they make them with *Valerian* the Roman Emperour, their footstools

Joseph: de bell: Juda: lib. 7^o. cap.

to get upon their horses; neither did they like *Sesostris* cause Kings to draw their triumphant Chariots; nor their proceedings speake clemencie, speake mercie, whereas the usage of these the Princes of *Israel*, by the King of *Babylon*, is onely declarative of crueltie, horrid cruelty, cruelty in the highest degree, for nothing wil appease his rage but their bloud, neither must they dye like men of honour, but be hanged up as spectacles of shame for others to looke upon.

Optat: { I wish that *Englands* Worthies
may never fall thus into the
hands of men, men like these of
Chaldea, mens mercies are cruelties.

2. But it may be after these Princes were slaine upon the taking of the Citie by the Souldiers, their dead bodies were onely hanged up as ensignes of conquest, or further to adde after death to their disgrace, for thus dealt the *Philistims* when they found *Sauls* carcase lying in Mount *Gilboa*, they cut off his dead, and fastened his body to the wall of *Bethshan*, 1 *Sam.* 31. 10. But whether they did thus after they had taken away their lives, and caused them to lie bleeding upon the ground, or whether they hanged them whilest they were

were yet living, it sufficiently demonstrates that their cruelty was insatiable like the grave, and their furie so great that neither intreaties, teares, nor death, could allay its flames.

Obs: { Such is mans nature, that being enraged, living and dying, to the dead as well as the living, it speakes revenge.

3. Some would have these great personages as tyed up by their hands, onely to lie under restraint, and to be kept in such a meane, such a poore and servile condition, that it was impossible for them any way to act for their owne enlargement, or the good of *Zion*; Suppose it was onely thus, was it not a heavy judgement? are they not objects of pitie? the very sight of them in their slavish condition, may move you to weepe for them, for now those that lived in honour, are lookt upon as earthen pitchers, these that before fed delicatly, are desolate in the streets, and those that were cloathed in scarlet, are now so weake, so contemptible, that they embrace the dunghills, see then from hence, how the wheele of providence is sometime turned by the hand of Heaven.

Observ: God when he pleaseth by the
H 2 hand

hand of enemies, unpowers the greatest powers, *Iſa.* 28. 9, 10. *Nehem.* 9. 32. 36, 37.

4. These words, as *Calvin* observes, seeme to present more sad things yet to our thoughts, its usuall for Armies to kill, to slay, to destroy their captives, but it is very miserable, when prisoners are put to such extremity, that choosing death rather then life, they lay violent hands upon themselves. Indeed it might be, that thus it fared with some of these Jewish Nobles, for they with their King being now among the Gentiles, *Lam.* 2. 9. are a continuall ludibris, objects of derision, and subjects onely fit to act their more then barbarous cruelty, in the highest degree upon : And you know that scorn and contempt, if there was no more strikes deep into the hearts of Princes, for *præstat mori, quam per dedecus vivere*, is for the most part a Maxime engraven upon their breasts, they conceive it better to die, to die any way, yea to die by their owne hands, then to live in penury, then to live in slavery under adverse powers : This is that, as *Josephus* tells, which made *Eleazar* & his companions to make warre betwixt their united friends, their soules and bodies, that they might not be afflicted

De bello Judaico lib 7^o cap. 28.

ted by the *Romans*, but escape their tyranny, and that their wives might die undefiled, and their children not so much as tast of servile captivity: These like timorous Sea men, you see, perceiving but the tempest coming, sinke the Ship wherein they are, before it come. But it is farre worse with the Princes of *Israel*, then with these, for the winds were already up, the storme was boisterous, the famine was extreame, and reproach like a black cloud covered the whole Heaven of their repute, and darkened the firmament of all their glory, so that it is now sense of misery, wofull misery, which make them asfertaine that to themselves which they feared from the hands of their enemies, which causeth them thus against the law of nature, to fight against nature, & with their own hands to put ropes about their own necks, that so they might put a period to their wretched lives. Neither in this doe I censure them, but rather pitie them, though they be now as drosse in their deaths, they were as fine gold in their conversations, they might repent in the agonie, vast is the depth of mercy, and it was onely, *ex vi miserie*, that they did this unto themselves.

Propter confirmationem, audeo dicere, non potest male mori, qui bene vixit.
Ang. st.

Violent dolourous and extreame sufferings,

Difference
betwixt
self killing
and selfe-
murder-
ing.

The faces
of the El-
ders were
not honou-
red.

ferings, when they are onely kept in the eye, in the thoughts of the soule, may sometimes cause knowing men, men that have been formerly famous for the truths profession, to become selfe-killers, and to cut asunder the threed of their own lives. Sect. 5. *Gray haire in any, especially in men of piety, call for honour.*

God hath set a silver crowne of hoary haire upon the heads of Elders, that they may be respected, that they may be venerable in all places, but though reverence belong to the ancient, and honour to the Elders of a people, *Levit. 19. 32.* Now the aged fathers of *Israel*, whose very presence spake a majesty, are basely slighted, contumeliously reproached, and lookt upon by the *Chaldeans* as not worthy to be regarded; Thus is *Isaiahs* prediction fullfilled; for children behave themselves proudly against the ancient, and the base against the honourable, *Isa. 3. 5.* These doe not consider that *γῆρας*, and *γέρας*, age and honour are of great affinity in the Greeke language. And therefore they vilifie their presence, cast soyle upon their persons, and asperse their children. *For the faces of the Elders were not honoured.*

1 Age, Gray haire are no objects of pit-
2 tie in the eyes of enemies.

Ancient

Ancient persons passe through contempt
with others in sorrow to their graves.

2 } Respect and reverence should speake
our esteeme of age, *Job* 32. 6, 7.
1 *Pet.* 5. 5.

Gray heads with gray haire of vertue
ever hold out glory, *Pro.* 16. 31.

Elders are reproached by none but base
Babylonish spirits.

3 } Its a time of mourning, a time of com-
plaining, when age, when Elders are
had in derision.

This speaks Gods displeasure against
the peoples sinne, *Isa.* 47. 6.

This is *lex talionis*, it speaks the pu-
nishment of the contempt of Elders
where it comes, *Lam.* 4. 16.

Verf. 13. *They tooke the young men to
grinde, and the children fell under
the wood.*

Sect. 1. *Youth subject to suffer by the hand of
an enemy.*

PRisoners of warre are put to much
hardship, the most servile labours are
their continuall employments, now the
King of *Babylon* deales with the Jewish
young men, as the *Philistims* dealt with

Sampson, Judg. 17. 21. He doth not kindly intreat them, tenderly use them, or breath out any compassion towards them, he hath no thoughts now they are become his captives by an affectionate carriage, of engaging their valour and fidelitie to himselfe, his designe is to augment their sorrow, to make life a burden, and to cause death to be desired of them : Questionlesse these youths whilst with their fathers in *Jerusalem* had tender and delicate education, their meare, their attire, their attendance, their libertie spake their gallācry, but now they have a sad change, for course diet, harsh words, heavy blows, and rugged Souldiers like the *Ægyptian* Taskmasters to hold them to their work, are the things they have met with among their enemies ; time was when they knew not what belonged to drudgery, when they would have thought much to have been at the command of any, but now as any may command them, so they must not shrug at the most sordid imployment, for they must either carry the grist or grinde.

Observ. 1. The youngest, the hottest, and the highest spirits once in thraldome must yeeld subjection, like *Issakers* asse, they must stoop to any, to every burden.

2. Youth

2. Youth no more then age finds mercy at the hand of a conquering adversary, *Jere. 6. 11. Lam. 2. 21.*

3. Though the glory of young men be their strength, yet when it is at the will of an adverse power, it becomes a meanes to encrease their sorrow.

They were put to this slavish worke rather then men of fuller yeares, as being best able, the most quicke of motion, and the most likely to prove obsequious upon their calls.

Sec. 2. Childrens misery, perplexity to the parents spirits.

When God threatened to bring the *Medes* against *Babylon* for her destruction, he told her, that their bowes should dash her young men to pieces, that they should have no pitie on the fruit of the wombe, and that their eyes should not so much as spare her children, *Isa. 13. 18.* He knew that if any thing would affect them, the thoughts of their childrens misery would pierce their soules. Nature tells us that children are lovely creatures of themselves, and that as they doe often *patrizare*, resemble their fathers as well in their conditions as in their persons, so they are ever lovely and delicate objects in their parents

parents eyes ; now for fathers to see their issue overcharged, to faint, to sinke, to die under imposed pressures, cannot but perplex their spirits, yea almost speake renting to their tender hearts. This the *Jewes* now behold in their posterities, for the *Assyrian* is so barbarous, that he doth not only burden them, but overburden them, and so overburden them that they fall under the burden that is upon them.

Se&. 3. *How the children fall under the wood.*

But how doe these children fall under the wood ? Doe they overturne their cradles, and so kill and smother them in their cloaths upon the ground ? Did they whip them with rods, and beat them with staves, *usque ad sanguinem, usque ad mortem*, even to bloud, yea to death it selfe ? Did they hang them upon gallowes, or did they lay such heavy loads upon them, that they made them fall, and falling breath out their last, under their present burden. Which of these wayes soever they dealt with them, it speaks the hardnesse of their hearts, the barbarousnesse of their spirits, and the cruelty of their rage. We may now well say of this Babylonish brood, as sometime *Jacob* said of his two sonnes
when

when they had slaine the *Sechemites*, Cursed be their anger for it was fierce, and their wrath for it was cruell, *Gen.* 49. 7. they are wholly without all mercy.

Corrol: { Let *Dauids* prayer be ours against such enemies, *Psal.* 71. 4, 5.

Verf. 14. The Elders have ceased from the gate, the young men from their musique.

Sect. 1. The Churches misery for want of Magistrates.

Time was when according to the bignesse of every Citie, there was Courts of Judgement erected, and appointed in the land of *Israel*, they had their great *Synedrion*, in which there was seventy Judges added unto *Moses*, *Num.* 11. 16. They had the Court of three and twenty, of which they say there was two about the Temple; the one at the Court-dore of the Sanctuary, and the other at the dore of the Mountaine, and in every Citie wherein there were 120 men, or more, the lesser *Synedrion* of 23. sat in the gates thereof, and where the Citie was lesse they had three Judges to doe justice for the people. But now her Magistracy, which spake her

Maimony in Sanbed: Chap. 1. glorie, sect. 3, 4.

glorie, being carried with her into captivie, shee hath none before whom she can exhibit her complaints, none to right her against injurious violence, none to deliver her as a prey out of the hand of her oppressors, for her Elders, they who usually sat to judge of criminall offences, are now to the increase of her sorrow, and augmentation of her grieve, ceased from her gates.

*Lib. 7.º. de
Repub. He-
braeorum.*

Magistrates, saith *Carolus Sigonius*, are called *ἀρχοντες* by the Greeks, not so much for their dignity, as their office, which speaks their dutie, for they are not onely to goe before us, but to regulate our actions, to tell us our duties, to correct our excesses, and in case of received wrongs, as avengers to doe judgement for us; these are a speaking Law, for where these are silent, have their perpetuall Sabbaths, and doe not act for the good of a people, there is nothing to be heard of but injustice, nothing to be expected, but oppressing injuries, and injurious oppressions, nothing but sighs, cryes and throwes, squeezed out of afflicted creatures by their more then cruell and barbarous enemies; formerly *Israel* had these as the conservators of the peace of her people, as the defence of her Country, as the guard of her Cities,

Cities, as the reliefe of her distressed, and in their juditiary proceedings the protectors, yea the safetie of all her Inhabitants, but now these her Elders, her politicall Governors, *Gen.* 50. 7. *Josh.* 7. 6. *1 Sam.* 15. 30. *Luk.* 22. 66. who sat in the gates, *Deut.* 16. 18. — 17. 5, 6. *Amos* 5. 12. 15. as being publique places where all might resort unto them, as intimating that strangers, if injured, might have justice as well as others, and as demonstrating that there should be no delays, but forthwith upon complaint whether of rich or poore, judgement should passe upon offenders, are driven from their seats, forced to silence, and stript of all their power, in so much that now the Prophet seeing there was no restraint for reproach, no redresse for her wrongs, nor no curbe for cruelties, lamenting cryes with teares trickling downe his cheeks, that her Senators, her Elders are ceased from the gates.

Obseru: Good Magistrates, speciall blessings to a Common-wealth.

Good Rulers, good Governors, are a Nations mercies, they with *Traiane* neither feare nor hate any, they heare the causes of the subjects without prejudicate impietie, they examine them without sinister

niffer obliquity, and sincerely judge them without unjust partialitie, these like skillfull Pilots bring the Ship of the Common-wealth safe into the harbour, and preserve it from splitting against the rocks, these like Noble Generalls bring off their people as their Armies in safety, that they become not a booty to their hostile opposers; *Israels* Judges put a stop to her corruptions, *Judg.* 2. 19. While *Gideon* lived shee went not a whoring after *Baalim*, neither made *Baal-Berith* her God, *Judg.* 8. 33. Good Elders, like *Aza*, that they may be preventive of Idolatry, take away the Altars, breake the Images, and cut downe the groves; and that they may promote pietie, give out their Edicts to the people for walking in the way which leads to blessed Eternity, *2 Chro.* 14. 2, 3, 4. These with *Jehosaphat* are so taken, so transported with the things of God, that they give out charges, and use their utmost endeavours that all may be instructed, that Heavens worship may be established, and the Lords glory advanced where they have command, *2 Chro.* 17. 6. & 9. 10. These are they who judge the people with righteousness, and the poore with judgement, these save the distressed, and breake the oppressors in peices, *Psal.* 72. 2. 4. Whilest

Whilest these are in authoritie the righteous flourish, *Psal.* 72. 7. the Godly rejoyce, *Pro.* 29. 2. Whilest these sit upon the seats of Judicature, peace is the portion of the Saints, *1 Tim.* 2. 2. for the sword in their hands speaks encouragement to pious persons, onely terror to prophane, to nefarious and cruell creatures, *Rom.* 13. 4. When I consider what *Israels* Elders were to her before her captivity, I cannot wonder to behold her eyes bleered with weeping, and her checks wet with the salt waters of her owne teares, yea I cannot but pitie her now shee tells us they are ceased from her gates.

Corrol: 1. Let the excellency, the usefulness of Magistraticall powers, put a curb to the fanaticall spirits of our times, who are readie continually to cast the soyle of contempt upon the face of authoritie; these like *Accibiades* and his Armie would be all leaders and none learners, they would be all Commanders, but none to be commanded Souldiers, or like them in *regno Cyclopico*, they care for no counsel, but would doe each one what is good in his owne eyes, O let these remember;

{ That those are invested with divine
1 { authoritie, they are Gods mouth to
{ pronounce his will, and his hands to
execute

execute his pleasure, for their judgement is the Lords.

2 } That Apostolicall injun&tion calls for their subjection, *Rom. 13. 1.*

3 } That Magistrates have long cares, and heaueie hands, and therefore their private whisperings may speake punishment to themselves.

4 } That themselves are but *Novatus* followers, men of proud, turbulent, and seditious spirits, and such as will be lookt at as the pests and beaufeaux of our Common-wealth, *Pro. 20. 21.*

Optat: } O that *Englands* Senators would send us out into all our Counties, such Elders, such Justices, such Judges as were in *Israel*, men of courage, men of truth, fearing God and hating covetousnesse.

1 } These would regard our matters, not our persons, our causes not relations.

2 } These would prevent our tedious journies, our extraordinary charges in all complaints.

3 } These knowing, they judge for God, would expedite our cases, and not suffer us to languish with tedious delays.

4 These

4 { These would daunt our oppressors,
and cause our innocency to ride in
triumph.

SECT. 2. *The evil of the want of Magistraticall power in its vigor.*

What is it that keeps up societie, but peace? What peace? but union; what union, but order; what order; but distinction; what distinction? but dependencie, and what dependencie? but authoritie; What is it that opens the sluices to faction, and plucks up the floodgates for hellish prophanenesse to run with her full currents, but the want of an industrious, an impartiall, a godly, and zealous magistraticall power? What is it that keeps Nations in quiet, Cities in peace, and the people from oppression, but the exercise of vindictive and remunerative justice by the mouth of authoritie in all places? This, this is that which these captived *Jewes* feel the want of, this is that which now puts their souls into a mourning posture, & causeth them to present themselves as objects for our compassion, in this their sad complaint, *That their Elders are ceased from their gates.*

To be stript of Magistracie is a Nations misery.

I

Then

Then { All is in confusion and disorder.
 { There is no redress against wrongs
 { None can enjoy what is his owne.

Iſa. 3. 2, 3, 4, 5.

Corrol. Pray for the preſent powers, let your ſupplications fetch downe Heavens benediſtion upon their counſells, upon their endeavours.

1. God can bring a glorious worke to perfection by their hands.

2. If they be diveſted of their authority, the next may prove more heavie.

3. If *Iſrael* muſt pray for *Babylon*, then be you earneſt with God for them. You may have hopes of peace in their peace, *Jer. 29. 7.*

Sec. 3. Mirth, recreation not unlawfull.

The young men from their muſique.

*Vicina eſt lapſibus a-
 doleſcentia,
 quia varia-
 rum aſtus
 cupidinarum
 fervore ca-
 lentis infla-
 matur etia-
 tis. Ambro.*

It may ſeeme to ſome that the youth of *Jeruſalem* were addiſted to their vanities, that theſe as well as others added to the multitude of her finnes, and that therefore God now turnes their mirth to mourning, their joy to ſorrow, and their ſinging into lamentation; I will not conclude that theſe were free from exceſſes, for I know young men have more temptations and ſtronger affections to carry them from God then others, in them there is a ſtronger aptitude and proclivitie to ſinne

fin then in any other age, for their blood is sooner stirr'd up to choler, and their strength to lust, then theirs who are in their declining dayes, every age of mans life is accompanied with its speciall sin. And as old age is pcevish and covetous, and midle age proud, revengeful, and malicious, so young men are for the most part, rash, lustfull, and voluptuous, so that it is more then probable in relation to Heavens provocation, and to the procuring cause of the present judgement upon them, the pride, the rashnesse, the lasciviousnesse, the ficklenesse and sensuality of the young men, might not onely hasten their calamity, but bring their misery in a more dolorous manner upon them. But I conceive not this to be the Prophets meaning, for he looks upon their forepast singing, their melodie and their musique as a mercy, besides the most pious, godly, and precious youth of the Citie might thus recreate themselves, to the Lords glory, and their owne refreshing, for religion doth but rectifie, it doth not abolish naturall affection, *Psal.* 32. 11. *Rom.* 12. 15. *1 Cor.* 12. 26. yea they who are the most in Heaven, both in their hearts and conversations, have the most cause of rejoycing; for all things shall work to-

The godly
have the
most cause
of rejoy-

gether cing.

gether for their good, *Rom.* 8. 28. They have the right to Evangelicall promises, *2 Cor.* 7. 1. *1 Pet.* 1. 13. Their names are recorded for blessed eternity, *Luk.* 10. 20. they continually draw up water of consolation out of the wells of salvation, *Isa.* 12. 3. their consciences flie not in their faces, they are at peace within themselves, *Pro.* 15. 15. and they have Gods presence as well in their rejoycings, as in their other affections, *Zeph.* 3. 15, 16. This is no more then God hath engaged his word for to them; for the virgine was to rejoyce in the dance, the young and the old together, *Jere.* 31. 13. And now for these to sit solitary, to cease from their musique, and to become the songs of their enemies, cannot but make *Jeremiah* apprehensive of divine displeasure, and in the losse of these recreative sports of his peoples misery.

The free use of melodious tunes, of musickall instruments, or honest recreations, is not to be slighted, but to be esteemed amongst the number of divine blessings.

1. Christians may use these, and yet in their use have God the joy of their hearts, *Philip.* 4. 4.

2. These the Lord holds out in a mercy in a promise to *Israel*, *Zach.* 8. 5.

3. That

3. That Nation is in a sad condition where there is no mirth.

The *Jewes* could sing in *Zion*, but they weep, because in *Babylon*. Bondage, captivity, slavery, takes off mens hearts from joy, *Psal.* 137. 1, 2, 3, 4.

1. Whilest you may recreate your selves, Rules for recreation
be not conformed to the world, but be you transformed by the renewing of your minde, that you may prove what is the good, the acceptable and perfect will of God, *Rom.* 12. 2.

2. See that your mirth, your recreation be not obscene, be sure it be honest, such as will give you a good report amongst the Saints, *Philip.* 4. 8.

3. Use them, be not like Stoicks, there is a time for mirth, *Eccles.* 3. 4.

In using them;

1. Let them not have your love, *Prov.* 21. 17. *1 Cor.* 7. 30. God must have your affections, *Prov.* 23. 26. *1 Cor.* 10. 31.

2. Use them not meerly to passe away time, *Ephes.* 5. 16. but to fit you for more serious performances, *Matth.* 6. 33.

3. Take heed they be not lets to your soule in the way to happinesse.

4. Loose not your patience, your love to your companions.

Do not quarrel, storme, and rage,
like Heathens. I 3 5. Loose

5. Loose not your estates, play not away your enjoyments.

You may beggar your selves, and your whole families.

6. Run not into infamie, it is no credit to be reputed common dancers, dicers, gamsters, or their companions.

Verf. 15. The joy of our heart is ceased, our dance is turned into mourning.

Señ. 1. Gods people may apprehend themselves stript of all cause of joy.

Sorrow, daily sorrow, continued sorrow, sorrow without hopes of mitigation, is causative of a dying life, yea by most it is lookt upon as worse then the worst of deaths: this is the case, this is the condition of these distressed creatures in the land of *Babylon*; whilst they were in *Judea*, they used to rejoyce in their harvest, and to shout at their vintage, *Isa. 16.*

10. They had the mirth of Tabrets and their Harpes melodiously sounding in their streets, *Isa. 24. 8.* But now there is a crying for wine in all quarters, their joy is darkened, and the mirth of the Land is gone, *Isa. 24. 11.* In their owne Country they

they were attended with honor, but now reproach, scorne, and derision is become their portion; there they had plenty, variety, all things in abundance, but now in their captivitie, such is their exigence, such is their penury, that they are ready to starve for want of fire, and to famish for want of food: well may they then complaine, and complaining tell us, that their griefe is intolerable, their estate comfortlesse, and their present condition remediable; for this is the effect of this sad and dolorous threme, wherein they give us to know that they have no cause of rejoycing, that such is their misery that they cannot expresse alacrity, look chearfully, or vouchsafe so much as a smile to any, *for the joy of their heart is ceased, and their dance is turned into mourning.*

Obser: All causes of joy are sometimes taken from Gods precious Saints; thus it fared with *Israel* upon the pursuit of *Pharaoh*, when shee was passing out of *Ægypt* into the Land of *Canaan*, *Exod.* 14. 10. Neither was it better with *Job* in the time of his affliction, which came upon him with such violence, that his bones were peirced in the night, and his sinews tooke no rest, *Job* 30. 17, 18. 31. Doe but looke upon the sweet singer of *Israel*, and you

I 4

shall

shall finde him in as sad a condition; for the sorrowes of death encompass him, the paines of hell got hold upon him, and he found nothing but trouble and sorrow, *Psal. 116.*

3. I need not relate the estate of these captived *Jewes*, *Jeremiah* hath drawne it out to the life before you, *Lam. 1. 1, 2, 3, 4, 5.* Methinks I see them weeping, and with the teares upon their cheeks, crying, *Our bones are dried, and our hope is lost, Ezek. 37. 13.* and well might they, for they are sore wounded with the darts of divine displeasure, that now their soules bleed within them, and their hearts are readie to break with sorrow.

1. These with others are subject to sin, have their excesses, & many times attract guilt unto themselves, *Josh. 7. 11, 12. Dan. 9. 5, 6.* And therefore God to shew that he is impartiall in the execution of Justice, takes away their joy, and causeth them to powre out their soules in sorrow as well as others, *Amos 3. 2.*

2. The Lord takes away all cause of rejoycing from, that he may the more deeply humble them for the evil of their ways. Great afflictions effect the like submissions, with strong cryes to the God of Heaven, *Judg. 6. 6. Judg. 10. 13, 14, 15.*

3. Gods great designe in thus dealing with

with them, is to purge them from their dross, *Isa.* 27. 9. to make them cast off the sin of their soules; you know gold that it may be refined, must as it were, be encompassed with flames, *Zech.* 13. 8, 9.

4. The best are prone to rest upon the reeds of *Ægypt*, to rely too much upon terrene vanities, therefore God makes the joy of their hearts to cease, that he may take them off from dependency upon creature-comforts, *Jere.* 3. 22, 23. *Hos.* 14. 2, 3.

Corrol: 1. Beware of sinne, it will cause both sad looks and heaue hearts, *Gen.* 4. 7. *Amos* 8. 8, 9, 10.

2. Keep your eye upon Heaven, 2 *Chro.* 20. 12. its onely a ray of his favour that can cheere your hearts, *Psal.* 9. 9, 10.

3. Disclaime helpe from others, trust not to your selves, *Isa.* 30. 1, 2, 3. — 31. 1. *Psal.* 20. 7. 2 *Cor.* 1. 9. Created substances are but vanities.

Se&t. 2. *The precious sonnes of Zion may be much discouraged in their sufferings.*

This people are much dejected in their thraldome, here you may behold, is nothing but sighing, nothing but mourning, their hearts are prickt, they bleed, they are readie to breake, they can feele no joy,
no

no comfort at all in their spirits : from whence observe ;

That Heavens darlings may be much daunted, much cast downe with their present troubles. Was it not thus with the Church when God sent *Isaiah* to give her a divine cordiall, when he told her that God would have mercy upon her, did shee not reply, That the Lord had forsaken her, and God had utterly forgotten her? *Isa.* 49. 13, 14. *David* a man after Gods owne heart, had a trembling come upon him, and was as it were overwhelmed with horror, because of the voice of the enemy, because of the oppressions of the wicked, *Psal.* 55. 3, 4, 5. And when *Zion* was in affliction, did shee not as one in despaire cry out, My strength and my hope is perished from the Lord, *Lam.* 3. 17, 18.

1. Sudden and boysterous stormes sometimes make stout-hearted Sea-men to give up all for gone, *Psal.* 88. 3, 4, 5, 6, 7, 8. *Isa.* 54. 11. *Matth.* 27. 46.

2. Feeble things are soone throwne downe, they want strength, it is weaknesse of faith that dejects their spirits, *Matth.* 8. 24, 25, 26.

How doe they expresse this their dejection in the day of sorrow.

By

By	{	Immoderate weeping, 1 Sam. 30. 3, 4.	}	In the time of their trouble
		Grievous complaining, Psal. 77. 3.		
		Refusing of consolation, Jere. 31. 15.		
		Wearinesse of waiting, Isa. 38. 13, 14.		
		Fainting with griefe, Psal. 40. 12.		
	{	Despairing of deliverance, Lam. 3. 54	}	

Corrol: 1. Give a check to the heavinesse, to the sadnesse of your soules, when you are in afflictions, Psal. 43. 5. The Apostles carried themselves gallantly with much cheerfulness in the worst of times, Rom. 5. 3. Añ. 21. 13. Now that you may come neare them in the same Spirit, consider,

1 { That the sorrowes of our Saviour
were very dolorous, Matth. 26. 38.

Luk. 22. 42.

2 { That what befalls you is incident
to the best of Saints, 1 Cor. 10. 13.

Cant. 2. 2.

3 { That death will put a period to all
your troubles, Apoc. 14. 13.—

21. 4.

4 { That God hath promised to deliver
his chosen ones, Psal. 126. 5, 6.

Job. 16. 33.

2. Brag not of what spirit you will be when you come to suffer, you have but a little strength in your selves, your hearts may come to deceive you, to sayle you when troubles come with a strong current

rent upon you ; Thus did *Peter*, yet denied his Master, *Mark. 14. 29. 31. 68. &c.*

3. Keep up your heads, your hearts above the waters of sorrow, let them not sinke your spirits, but under the worst of evils, retaine your joy, and in patience possesse your soules, *Lam. 3. 26. Psal. 27. 13, 14.*

Verf. 16. The crowne is false from our head, woe unto us that wee have sinned.

Sect. 1. Israels misery in the fall of her crowne.

A Las poore *Israel*, art thou yet further plunged into a sea of misery, one would have thought thou hadst had enough of thy former related sorrowes? hast thou now found out another dolorous affliction which like a sword set to thy breast, is readie not onely further to wound thee, but to let out the very vitals of thy distressed soule? Had not the enemies been sufficiently mischeivous to thee in seasing upon thine inheritance, in casting contempt upon thy Elders, in ravishing thy virgins, and in causing thee to get thy bread with the perill of thy life, because of the sword of the Wildernesse, but

but must they needs take away thy crown too ; Time was when thou did'st flourish, when thou wert the terror of Nations, and the admiration of other Countries, but now it seems that thy honour is tumbled into dust, and the Diadem of thy glory is broken in peices: my bowels are moved for thee, I commiserate thy case, for whereas thou wert great among the Nations, and a Princeesse among the Provinces, thou art brought, low, very low, yea so low that thou hast no respect, no renowne, no wreath, no crowne upon thy head. But because I finde many sorts of Crownes spoken of in Scripture, that I may the more seriously and sadly lament with thee, tell mee in perticular what crowne it is, that is taken from thee, I know thou hast lost the crowne of twelve starres, *Apoc.* 12. 1. For iniquitie hath extinguisht that glory, *Lam.* 4. 13, 14. and thy Prophets partake not of Heavens rays, *Lam.* 2. 9. What doest thou retaine thy crowne of age, *Pro.* 17. 6. or thy crowne of the wise and sages of thy people, *Prov.* 14. 24. No, I know the one is not honored, and the other is ceased from the gate, but I suppose it may be something else, that now thou doest thus bitterly mourne for, what is it that thou hast not thy repute

Enquiries
after the
Crowne
that the
Jewes have
lost.

pute of faithfulness, or now as formerly hopes of a mercifull deliverance; for these are crownes, 1 *Thes.* 2. 9. *Psal.* 103. 4. or is it not the crowne of thy plentie, *Psal.* 65. 11. that thy grievous famine makes thee complaine for? If these be not they, give me leave to expostulate a little further with thee: It may be it is thy Regall crowne, 2 *Sam.* 12. 30. because thy King *Zedekiah* is carried in fetters to *Babylon*, 2 *King.* 25. 4. &c. or thy holy crowne, *Exod.* 39. 30. thy Temple, thy Priesthood, or thy Prophets, because thy teachers that breathed out holinesse are put to silence, *Lam.* 2. 6. or thy crowne of victory, *Apec.* 6. 2. because thou formerly having been a great conquerour, art now conquerd and captived by thy adversary, *Lam.* 4. 3. or lastly, the crowne of thy state and glory, *Job* 19. 9. for thou wast not in times past without state in thy owne borders, nor without renowne among forreigne Princes, *Lam.* 4. 12. Well now O *Israel* if in these foure last, which speak the prosperity and honour of a Nation, wee have found out the crowne, the losse whereof thou doest so much lament, then thou maist plainly see,

4 things
felicitate
a Nation.

Worldly
Glory but
a vanitie,

That state and glory are subject to mutabilitie, that these sometimes fall off, and rest

rest not upon the head of the Church and Common-wealth, *Jere. 13. 9. ad 15. Isa. 28. 3, 4. Lam. 1. 1, 2, 4.*

When } States are corrupted, *Mic. 3. 9, 10, 11.*
 } Their filthines is manifest, *La. 1. 8, 9*
 } Christ in his ordinances is slight-
 } ed, *Matth. 23. 37, 38.*

{ God rejecteth them, *Jere. 14. 17, 18, 19.*
 { The enemy thus prevales against
 them, *Lam. 1. 11. 16.*

1. Is it the want of thy Princely crown? *Corrolaries.*

Is it because the diadem of thy kingdome is falne off from thee, and set upon the head of *Babylon*, that the teares trickle from thine eyes, and that thy words are the expressions of thy griefe; It would be well thou wouldst look upon thy sinne as well as thy losse; for though Princes may fall by their owne wiltulnesse, *1 King. 12. 14.* through their pride, *Pro. 16. 18. Dan. 5. 20.* covetousnesse, *Jere. 22. 17, 18, 19.* injustice, *Pro. 29. 4.* and tyranny over the people, *Isa. 14. 5, 6, 7.* yet I feare thy security, thy presumption, and impenitency hath puld off the crown from the head of *Zedekiah*. Wee must not alwayes soly blame our Princes for their falls, our sins may be destructive to their Majestique thrones, *Jere. 49. 3, 4. Hos. 10. 3, 4. Hos. 13. 11, 12.*

2. Doeſt

2. Doeſt thou thus mourne becauſe the crowne Royall of ſacred ordinances with thy teachers and paſtors is tumbled into the duſt; now that thy externall want may be productive of ſincere internall repentings, conſider whether thy ſelfe have not done this miſchiefe to thy ſelfe; for untill ſuch time as a people looſe their firſt love, contemne his meſſengers, and ſlight his graces, the Lord doth not uſually throw downe his Candleſticks, put out his lights, and take off this glorious crowne from off their heads, *Apoc. 2. 4, 5. 2 Chro. 36. 15, 16.*

3. Is it the loſs of the crowne of State and victory that is now the ſubject matter of thy griefe?

Its time for thee to implore a reflex of Heavens favour, for thou art in a ſad condition, *Iſa. 64. 9, 10, 11, 12.*

4. Well now O *Iſrael*, ſeeing thou haſt made theſe discoveries, and preſented this thy miſery, thy extreame miſery as an object to our view, thy nocuments ſhall be documents unto our ſelves, and therefore

{ Firſt, wee will endeavour to be very ſenſible of thy ſorrowes, and to have ſympathizing affections in all thy troubles.

1 Thus

1 Thus to do is our duty, *Rom. 12. 15.*

2 If wee doe not, wee shall adde to
thine affliction, *Lam. 1. 12.*

3 Others pitie is some cheering in the
day of misery, *Job 19. 21.*

Secondly, wee will look for better, for
immortall crownes, these, the best of
2 these here below may faile us, and if
then we should have no other, the loss
of these will lye very heaue upon our
spirits.

3 Thirdly, wee will throw downe our
crownes by selfe abnegation at the
feet of Christ, *Apoc. 4. 10.* for now we
see there is no other way either to se-
cure them or the Crowne of Glory to
our selves.

*Sect. 2. Wee must reflect upon our sins when we
lye under the worst of evils.*

In this latter part of this verse, the *Jews*
point out to us the spring head, the foun-
tain of all their calamities, neither in this
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K them-

themselves, and charge onely the guilt of sinne that lies upon their soules, as productive of their miseries; hence it is, that though they be filled with bitterness, and drunken with wormwood, though they be in dark places, and have the chaines of thraldome hang heavy upon their leggs, they do not murmur, they onely lament, they doe not repine, they doe but complaine, and in their complaint cry out not of their pangs so much as of their sins, saying, *Woe unto us that wee have sinned.* Whereby they give us to know,

Observ: That sense of sorrow is the fruit of sinne, there is no other tree beares it, it hath no other mother for its production; this brought upon women their pangs in bringing forth children, *Gen. 3. 16.* Was it not because the *Jewes* were forgetfull of the God of their salvation, and not mindful of the rock of their strength, that their harvest was removed in the day of inheritance, and that there was deadly or desperate sorrow in their soules? *Isa. 17. 10, 11.* Was it not sins guilt that caused such pangs in the hearts of *Marie*, that they made her come weeping to the Lord Christ? *Luk. 7. 38.* And was it not the same that like a sword ranne through the soule of them that crucified the sonne of

of God, *Act. 2. 37.* Now in this subject, *Conscientia peccati doloris & formidinis mater.* that is verified which was once threatned to *Israel*; because they would not be observant of the Law, and dread the glorious and fearefull name of the Lord their God, now they finde no ease among the Nations, they have trembling hearts, failing of eyes, and sorrow or perplexity in their spirits, *Deut. 28. 58. 65.*

Sin like a thorne must pricke the heart, and make the soule sensible of sorrow.

1. Least it fall into a Lethargie, Apoplexie, deadnesse or dulnesse, whereby it shall become inapprehensive of its owne misery in respect of the guilt of sinne, and divine displeasure. Rather then man shall loose his tast, he shall have a cup of the wine of justice to quicken him, and to revive the senses of his soule, *Psal. 75. 8.*

2. To take off his fearelesnesse of Gods sacred and majestique presence. Reverentiall feare should ever be in our hearts, *Acts 9. 31.* If mercy will not bring us to feare him, justice for sinne must bring us to a tremulation before him, *Rom. 11. 19, 20 Heb. 12. 28; 29.*

Children may grow saucie, but the fathers austeritey will work reverence.

3 { To prevent } Sinne, *Psal. 119. 67.*
{ dallying with } Duties, *Eccles. 9. 10.*

themselves, and charge onely the guilt of sinne that lies upon their soules, as productive of their miseries; hence it is, that though they be filled with bitterneesse, and drunken with wormwood, though they be in dark places, and have the chaines of thraldome hang heavy upon their leggs, they do not murmur, they onely lament, they doe not repine, they doe but complaine, and in their complaint cry out not of their pangs so much as of their sins, saying, *Woe unto us that wee have sinned.* Whereby they give us to know,

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 K 2 Children

Children are fearelesse of danger, they will play at the very holes of waspes; such is their indiscretion, that they will toy it with the choicest jewels, though they loose them, or make them altogether unusefull for themselves: the smart of sin must teach wisdom to our souls.

4. To shew that as misery is the effect of sinne, so comfort, so deliverance is wholly from the Lord, 2 Cor. 1. 4. 9.

Corrol: { Harbour not, Jere. 4. 14. } Sinne.
 { A& not, Gen. 4. 7. }

{ Its burden is heauey, Gen. 4. 13. Mat. 27.

4. Not onely to the wicked, but to the Godly, Psal. 32. 3, 4. Isa. 38. 13, 14.

{ Heavens woe like a Hue and cry is ever upon the pursuit of sinfull soules, Jud.

11. Isa. 5. 8. 11. 20, 21. Habb. 2. 15.

{ Matth. 23. 13, 14, 15. &c.

Sect. 3. Sense of outward paine, puts the soule into pangs.

Sinne makes deep wounds, Jere 30. 12, 13, 24. and these wounds are causative of much paine, Jere. 30. 15. they see many evils, Job 10. 17. and such whose greatnes are perplexative to their spirits, Lam. 1. 12. for they behold them with much of distresse, Psal. 6. 3. Matth. 26. 37. without all comfort of spirit, Job 6. 2. Psal. 77. 2. with

with horror and feare of greater miseries, to come upon them, *Jere.* 20. 4. *Job* 15. 21. and with very much of despaire, *Psal.* 77. 7, 8, 9, 10. so that now being thus set upon the racke, they may very well expresse their lamenting with a woe, and cry out, *Woe unto us that wee have sinned.*

Observ: Sense of misery puts the soul upon sorrow, *Apoc.* 6. 16, 17. *Lam.* 1. 2. The rod hath its voice, *Mica.* 6. 9. it speaks our duties, as well as sinnes discoveries, *Psal.* 119. 71. and having convinced us it works both shame and sorrow in our spirits.

Corrol: O that *Englands* troubles which shee hath long cryed out of, would once worke in her a sense of sinnes sinfulness, *Job* 13. 26. enquire after her speciall provocations, *Gen.* 42. 21. *Psal.* 90. 7, 8. an acknowledgment of her perticular transgressions, *Psal.* 32, 3, 4, 5. with a detestation of all iniquitie whatsoever, *Isa.* 30. 22.

That it may produce these effects, O that shee would consider;

That whilest wee sin wee are liable to Heavens curse, *Deut.* 28. 16, 17.

That if judgement be heavie, the full vi-als of wrath will be intolerable, *Deut.* 28. 46, 47.

That thousands are now in Hell, for the same sins wee stand guilty of, witnesse *Sodom*, the glutton, *Chorazin*.

That though wee be now well, we know not how soone we may be in everlasting flames, *Luk. 12. 20.*

That wee have little cause to expect favour, seeing God hath powred out wrath already upon others, *Luk. 13. 3.*

Let our sorrow be ;

Sorrow of heart, troubles soften mens spirits, *Jeb 23. 16.* and contrite hearts are the best sacrifice, *Psal. 51. 17.*

Godly sorrow, not for misery, not for shame, but for sinne, *1 Cor. 7. 11.*

Reprehensive to our soules, like a traine of Gunpowder firing all our sinnes, *Psal. 51. 4, 5. 14.*

In a degree proportionable to our iniquities, *2 Chro. 32. 25, 26.—33. 12.*

Sc&t. 4. Sense of sin is more heavie to the soule then any outward misery.

It is not the sword, or famine so much as sinne that now gripes them, that now stings them at the heart, they do not complaine of their late losses, of their rigid-taskmasters, or their empty bellies, it is their sinnes not these, that extra& these cries, and therefore they say, *Woe unto us that*

that wee have sinned. From whence wee observe.

That sin to a convicted creature, is more pressive then any other pressure whatsoe-
ver, *Psal.* 38. 3, 4, 5.

1. This soule now considers the vilenes,
the offensivenesse of its corruptions, *Psal.*
119. 59. it is sensible how they have
not onely wounded it selfe, but peirced
through the very Lord of life, *Zech.* 12.
10. It is not ignorant either of the nature,
1 *Job.* 3, 4. *Ephes.* 4. 18. *Act.* 5. 39. —
7. 51. or the effects of its filthy finnes,
Isa. 59. 2. *Rom.* 6. 21. and therefore feeling
them very ponderous, very heavie, very
weightie, as not regarding outward af-
flictions, it groanes before its God onely
as pressed, as squeezed with the burden of
its finnes.

2. Secondly, it knowes that death can
put a period to its externall evils, yet it
cannot to the worst, to the saddest effects
of its grievous finnes, *Isa.* 57. 2. *Apoc.* 14.
13 — *Matth.* 25. 41. *Luk.* 16. 23, 24. and
therefore it is that it cryes out more of
sinne then of paine, saying, *Woe unto mee*
that I have sinned.

Corrol: 1. Measure not thy finnes by the
Lords patience, *Psal.* 50. 20, 21, 22. *Eccles.*
8. 11, 12. *Rom.* 1. 18. — 2. 4, 5. thy pre-

reservation may be a reservation to a further evill; vengeance is but asleep, take heed thy finnes awake it not to thy cost, Gods forbearance will prove no acquittance.

2. Look upon your finnes as the Law presents them to your view, it doth not present them as cordials, but rather as poyson, killing and destructive to your soules, *Rom. 7. 7. 9. Rom. 3. 20.*

3. Consider the miserable estate of sinning and sinfull creatures, their sins, their corruptions are as a bodie of death unto their soules, and they like dead carkasses, corrupt more and more, *2 Tim. 3. 13.* they are not sensible of themselves as loathsome in the sight of God, *Apoc. 3. 13.* and as they seek not life, *Mat. 4. 16.* so they profit by no meanes that makes for the spirituall vivifying of their hearts, *Mat. 13. 14.*

Corrol: O *Jerusalem*, I may say to thee as God sometimes said to the *Jewes*; *Hast thou not procured this unto thy selfe, in that thou hast forsaken the Lord thy God? Jere. 2. 17.* Therefore enquire which way thou hast deserted him, what is the plague of thy heart, *1 King. 8. 38.* the ulcer upon thy soule, and endeavour to finde out the particular sinne, or finnes that are causative

tive of thy griefe. If there be but an *Achan* in the Camp, all *Israel* must flee before her enemies, one sinne is enough to draw the black lines of Heavens wrath over our spirits. Let me then perswade thee to impannell thy Jury of inquest, to ascend into the tribunall of thy own conscience, to set forth thy selfe against thy selfe, and not to deale sparingly, but impartially with thy own heart, leave not a stone unturned over, a corner unsearched, a cranny not lookt into, that so having found out what hath thus sadly exposed thee to divine displeasure, thou maist not onely smite upon thy thigh, and cry out, What have I done, but likewise upon the unbarring of thy wounds, have balme from *Gilead*, a sacred plaister for the curing of thy sores. Now that wee may all be privie to our particular transgressions and provocations, let us seriously and with sedulity make use of these ensuing Rules.

First, Let us observe what wee are the most tempted to, and have the least power to resist.

Meanes to finde out our speciall and provoking sinnes.

Satan knowes where our strength lies, and makes his battery at our weakest works.

Secondly, Take notice so soone as thou awakest, and immediately after duty what is

is the first assault that the enemy makes upon thy spirit.

The Devil knowes thy inclination, and at those times especially, as making most for his advantage he sets upon thee, that by his hellish bait he may ensnare thee.

Thirdly, Consider what finnes are most thy companions, and the place of thine abode.

Hee that lives in *Sodome* will have a smatch of her sinne, *Gen. 19. 33.*

Fourthly, Look upon thine affliction eye the judgement that is upon thee, our finnes are sometimes written upon our stroakes.

Pharaoh, David, and others, might read their sinne in the punishment upon themselves.

Lastly, Consult with the wise, judicious Christians will tell thee, what they see, and if they be not able to make discovery, expostulate the case with God, *Job 10. 2.*

Hee can the best disclose the secret evils of our soules.

Se&. 5. Misery many times brings the soule to confession upon her knees.

These *Jewes* are not now ignorant that the

the Lords pardon is the sequel to the soules confession, 1 Job. 1. 9. they look upon it as the best way to clear the process of Heaven, they know that sinne must be judged either here or at the great tribunall, and therefore that they may honour mercy, and prevent a more direfull sentence, they anticipate judgement, though their bodies be afflicted, by clearing Gods justice, and taking the blame unto themselves, they endeavour to prevent the damnation of their soules; and in this you may see the blessed effect of their present troubles, for time was when they would not be brought upon their knees, when they would not acknowledge their finnes, when they would not take any shame unto themselves, but now their miseries having read a lecture of the guilt of sinne both in their hearts and lives, and having convinced them, that they have blowne up the coales of divine jealousy against themselves, and that all the evils, they now endure, are but the off-spring, the produ&t of their finnes, they declaime not against *Chaldean* cruelty, but as a testification of their griefe for Heavens offence they cry against their finnes, saying, *Woe unto us that wee have sinned.* From whence wee note;

Observ:

Obſerv: That affliction, ſorrow, diſtreſſe, brought upon the ſoule for ſinne, are extractive of its confeſſion of its ſinne. Let but Gods hand lye heavie upon *David*, and his moiſture turnes into the drought of ſummer, then his whole ſoule, all his ſinnes as his ſores ſhall be layed open before the Lord, *Pſal. 32. 4, 5.* *Iſraels* calamities have now diſcovered her ſinnes, as the onely traytors, and therefore ſhee dares not conceale them, as her moſt dangerous and deadly diſeaſes, and therefore ſhee muſt diſcloſe them in humble confeſſion to the Phyſitian of her ſoule, *Ezra 9. 15. Dan. 9. 10, 11.*

Corrol: 1. In your greateſt extremities do as theſe captives doe, be not afraid, be not aſhamed to cry out more of your ſinnes then of your paines, it is your ſinne that is the cauſe of your ſmart, for wherefore doth the living man complaine? wherefore lies he under preſſures, but for the puniſhment of his ſinne, *Lam. 3. 39.* And that you may be free in theſe acknowledgements, conſider.

Excite-
ments to
ſinnes con-
feſſion.

1 } That ſinnes confeſſion doth but plucke
the ſword out of the wound, & make
it capable of a plaſter for its cure.
2 } That our confeſſion doth not offer a
bill of inditement againſt us to divine
juſtice,

justice, but onely a sad complaint to the Lords pitie, to Heavens mercie.

3 } That all passions are allayed by vent and utterance, and griefe expressed is the quickliest eased.

4 } That you shall never be shut out of Heaven for your confessed badnesse, *Prov. 28. 13.* though you may be throwne into hell for your supposed goodnesse.

5 } That if wee confesse our finnes, which are our debts, God will crosse his books, & draw the red lines of Christs blood over the black lines of our sins.

6 } That though finnes commission make for Gods dishonour, finnes confession is much advancing to Heavens glorie, *Josh. 7. 19, 20.*

Corrol: 2. Let not your confessions be meerly verball, like that of *Pharaoh* King of *Ægypt* to *Moses*, *Exod. 9. 27.* nor enforced or tqueized out of your soules, like that of *Saul* to *Samuel*, *1 Sam. 15. 19. ad. 24.* nor desperate like the confession of *Judas* to the Priests, *Matth. 27. 3.* but let them speake;

1. Your knowledge, that your soules are sensible of the filthinesse and sinfulness of your finnes.

God will have *Judah* to see her way and know

Directions
for the
soules con-
fessions.

know what shee hath done, *Jere. 2. 23.*
2. Your perticular sinnes, your most
enormous crimes against your God.

*David did not hide his horrid sinne of
murther, when he said, Deliver me
from bloud-guiltinesse O God, thou God of
my salvation, Psal. 51. 14.*

3. The humilitie of your soules, *Dan. 9.*
13, 14.

The Lord will not heare from Heaven
and seale up our pardon without hu-
miliation, *2 Chron. 7. 14.*

4. Your willing acceptation of that pu-
nishment that is layed upon you, *Levit.*
26. 41, 42.

Our guilt when God strikes must teach
silence to our soules.

5. Sinnes desertion, wee must forsake
them as well as confesse them, *Pro. 28. 13.*
Wee must not be sicke like doggs, dis-
gorge our stomachs, & returne to our
vomits.

6. Your supplications, your intreaties
for their forgivenesse, *Exod. 32. 31, 32.*
Its prayer that goes to Heaven to fetch
our pardon, *Luk. 13. 13, 14.*

*Verſ. 17. For this our heart is faint,
for theſe things our eyes are dim.*

Secſ. 1. The beſt are expoſed to ſorrow.

WHat is it O thou Church that is
come upon thee, that there is this
griefe, this trouble, this perplexity in thy
ſpirit? Are thy children deſolate becauſe
the enimie hath prevailed? is thy metro-
polis, thy chiefe Citie become as a men-
ſtruous woman in the repute of the Hea-
then? Are thy virgins and thy young men
carried into thraldome? Have thy Prieſts
and thy Elders given up the ghoſt in the
ſtreets, whileſt they ſought for bread to
releive their ſoules? What doth the ſword
deſtroy abroad, & is there death at home?
Lam. 1. 16, 17, 18, 19, 20. I feare, it is yet
worſe with thee, that as an addition to
all this, the guilt of thy ſinnes lie heavie
upon thee. This thou haſt confeſt to be
befallen thee, ſurely all this is enough to
make the ſtoutest creature to bleed in-
wardly, the ſtrongſt heart to ſinke, and to
dye with ſorrow; I cannot wonder then
if theſe thy miſeries have taken thee off,
of thy wheelles, hinder thy ſpirituall com-
poſedneſſe, thy habituall cheerefulneſſe,
and

and the Sabbath of thy spirit, and now cause thy teares to be abundant, thy sighs to be many, and thy heart to faint. Surely wee cannot see thee thus weather-beaten, thus tossed with tempests and stormes of trouble, but wee must needs be convinced of this as a certain truth.

Obseru: That the best are not out of the reach of misery, or that there is no outward calamity, but it may fall upon the Godly as well as others, *Eccles. 9. 1. Abahs and Josiabs ends concurre, in their circumstances, and Saul and Jonathan, though different in their deportments, yet in their deaths they were not divided, 2 Sam. 1.*

23.

1 } No man knowes either love or hatred
by that, that is before them.

2 } The snow & hayle of aduersity lights
upon the best gardens, as well as the barren waists.

3 } The best of Saints have the same nature
with others, *1 Cor. 10. 13.*

4 } The most eminent Christians some-
times as well as others sinne against
their God.

5 } Here wee are Souldiers and must look
for hot skirmishes, Marriners and
must not thinke to sayle without te-
dious stormes.

Corrol: 1.

Corrol: 1. Be not discouraged O yee poor souls, though the world be a sea, a rough, a raging and a dangerous sea unto your selves, yea be not dejected and all together cast downe, though a heavie weight of griefe by reason of sinne and troubles the effects of sinne come to lye pressing upon your spirits, though your hearts be faint, let them not dye, you see the *Israel* of God hath drunk deep of the cup of sorrow; and further to keep you alive, though in a languishing condition, consider;

1. That there is transcendent mercy, Six sup-
mercy farre greater to be hoped for from ports for
our God, then any misery wee can en- the soule
dure. in the
worst of

2. That there is a hand put down from times,
Heaven, that when the Saints are in danger to keep up their heads from sinking.

3. That great sorrows, doe but accellerate, doe but hasten divine compassions.

It is not Gods oportunitie, untill your
soules be in great extremity.

4. Though God multiply his stroakes upon you, it is not because he hates, but rather because he loves you, his designe is not to destroy you, but to reforme you.

5. Light shall spring out of your darknesse, good shall come out of your evils,

L

and

and joy out of the sorrow that is in your hearts, *Rom. 8. 28.*

6. You need not feare, Christ hath taken away the curse, neither sin nor death have a sting to kill your soules.

Corrol: 2. Let no Christians look to be exempted, think of sayling to their harbour, without some dangers, expect to go without their share of afflictions, their portion of the worlds troubles.

1. The Church in all ages hath been tossed with some tempests, the plowes plowed upon her back and made deep furrowes, *Psal. 129. 1, 2.*

2. Christ himselfe was despised and rejected, and not onely acquainted with griefe, but a man of sorrowes, *Isa. 53. 3.*

3. God hath ever had his fire in *Zion*, and his furnace in *Hierusalem*, *Isa. 31. 9.* and the choicest Saints like the finest gold for tryall, must passe the flames.

Seet. 2. Christians have bowels for others in afflictions.

The Chalde Paraphrase will have these first words to relate to the ruins of *Zion* in the next verse, and therefore it renders them, *For this house of the Sanctuary which is desolate our heart is faint*, & indeed it shews us as the afflictions, so the Christians deport-

portment in the Churches troubles.

Obferu: *Zions* sufferings, like darts penetrate the souls of Gods precious Saints. These made the wife of *Phineas* fall into travell, and upon her delivery to call her sonne *Ichabod*, because the Arke being taken the glory was departed from *Israel*, 1 *Sam.* 4. 18, 19. If it be a day of trouble, of treading downe, and of great perplexity by the Lord God of hosts in the valley of vision, the Prophet *Isaiab* cannot refrain from weeping, *Isa.* 22. 4, 5. Thus it was with *Jeremiab* our lamenting Prophet, for when the sword and famine destroyed the Inhabitants of *Hierusalem*, then he cryed, *Let mine eyes run downe with teares, let them not cease, for the virgin daughter of my people is broken with a great breach, with a grievous blow*, *Jere.* 14. 17, 18. And no marvaile if they have been thus affected with the Churches miseries.

1. The downfall, the desolation of *Zion* is the wicked's triumph, *Psal* 13. 3, 4. *Moab* skippt for joy when *Israel* was distressed, there was to her a derision in the day of her affliction, *Jere.* 48. 27.

2. When the Church suffers God is dishonoured, *Deut.* 9. 28. and his honour hath ever been pretious to gracious hearts, *Exod.* 32. 32. *Rom.* 9. 3.

L 2

3. *Zions*

3. *Zions* prosperity is not onely joy, but hath alwayes been a chiefe joy to a Christians soule, *Psal.* 137. 6.

Corrol: 1. Be not like *Edom*, *Obad.* 11, 12, 13, 14.

Heavens woe pursued some for not sympathizing with *Joseph* in his afflictions, *Amos* 6. 1. 6.

2. Mourne for the Churches miseries, *Micah* 1. 8, 9.

God hath imposed this as a dutie upon your soules, *Ezeck.* 6. 11.

This hath been practised by the Saints, *Jerem.* 51. 51.

Mourners for *Zion* shall one day partake of her joyes, *Isa.* 66. 10.

3. Prevent her misery and your sorrow if possible by your prayers, *Psal.* 124. 8, 9.

Sect. 3. Wee must not stand at a distance each from other in the day of sorrow.

Our heart

Afflictions are not as dividing principles, to set Christians at a distance in their affections, though the Church consist of many members, and every member be a distinct person, yee such is their sympathizing in the day of her calamitie, that their griefe, their sorrow speaks them to have but one heart, they are declarative

as

as of a continued, so of a blessed union in their soules ; such is the fervour of their love each to other, that many waters cannot quench it, such is their zeale for the Lords *Zion*, that the very fire of persecuti- on, cannot so much as effect the diminution of their affection, for in all their sufferings they have but one heart amidst themselves.

Obf: Suffering times must not be dividing times, wee must all have the same afflictions, wee must all have but one heart in the middest of the Churches troubles,

Lam. 3. 41.

I might here take occasion to bewayle *Englands* divisions, for I feare I may say that a divided heart hath turned us aside, I wish from my very soule that our late troubles, and our feared evils might work us to a holy union, that so we might once with one heart goe unto our God.

Sect. 4. Sad sufferings cause sad, yea fainting spirits.

Well maist thou have a sicke, a weake, *Is faint.* a feeble, and a faint heart, for such I know are thy sorrowes, that they cannot but hinder the functions and operations of thy soule, by drying up thy spirits, which are the instruments thereof, and such is

thy griefe, that I see it hath almost contracted thy soul within it self from communion both with God and man, in so much that thou mayest now say as sometime *Baruch* did; *Woe is mee now for the Lord hath added griefe unto my sorrow, I fainted in my sighing and I finde no rest*, *Jere. 45. 3.* I conceive thy heart O *Israel* to be like the stone *Tyrrhenus*, whilest it was whole it did swim, being now broken, it sincks, it faints, it dyes, neither doe I wonder, for griefe is like lead to the soule, heaue and cold, it sincks downward and carries the heart with it; well then having thy heart thus pressed, it must of necessitie be heavy, and wee all know that heavinesse in the heart of a man, maketh it stoop, *Pro. 12. 25.* From whence wee may see plainly;

Obseru: That heavy troubles are causative of heavy and fainting hearts: this was the effect of *Dauids* griefe upon his spirit, for because of the voyce of the enemy, and the oppression of the wicked, when in wrath they hate him, and cast iniquities upon him, his heart was sore pained within him, and the terrors of death did fall upon him, *Psal. 55. 3, 4.* Did not this move the *Jewes* besides their songs, their melodious tunes, when remembering *Zion* they

they wept by the warbling fireames in *Babylon*, *Psal.* 137. 1. Such was the grievousnesse of a vision declared to *Isaiah*, that his loines were filled with paine, and pangs took hold upon him as upon a woman in travell, yea he was bowed downe & dismayed at the sight thereof, *Isa.* 21. 2, 3, 4. And was it not thus with the Lord of life, when for our sins the heavy burden of his Fathers wrath was laid upon him? I am sure himselfe saith *hee was exceeding sorrowfull, even to the very death*, *Matth.* 26. 38.

Se&. 5. *Extreamity of sorrow brings dimnesse into our eyes.*

Light and sight are very comfortable, *Our eyes* therefore saith *Solomon*, *The light of the eyes are dim. rejoyceth the heart*, *Pro.* 15. 30. But in thee O *Israel* here seemes to be a begun privation of them both, how comes it to passe, doth sight fayle thee with looking for thy salvation, for thy deliverance? *Psal.* 69. 3. I know many lie languishing at the gate of *Hopes* hospital, like the poore man at the poole of *Bethesda*, for her houre-glasse seemes long in running to a distressed soule, for hope deferred makes the very heart sicke, *Pro.* 13. 12. But I rather thinke O yee *Inhabitants of Jerusalem*,

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that

that your eyes, the organs of your sight, the light of your bodies, & the windows of your soules, are now darkened, either through astonishment, whereby they are as it were ingerted, or else by over-much weeping upon the sense of your present evils, or it may be your eyes are said to be dim, because that you now being a people of sad and sorrowful spirits, affect solitarinesse, as darknesse, refusing communion and societie, which might bring the light of joy and comfort into your soules. But howsoever it is that you come to be thus weake sighted, wee finde this to be a truth.

Observ: That dimnesse of sight is the effect of sorrow. This was the condition of *Job*, when his face was fowle with weeping, and on his eye lids was the shadow of death, *Job* 16. 16. When his eye was dim by reason of griefe, and all his thoughts as a very shadow, *Job* 17. 7. And in the like case you may see the king-ly Prophet, having his heart panting, his strength fayling, and the light of his eyes departing from him, *Psal.* 38. 9, 10, 11. *Psal.* 6. 7.

Serrolar: 1. Christians whilest you are in this vale of misery, whilest you are upon Earth, and not in Heaven, whilest your eyes shall
act

and in a glorified body, expect troubles, looke for sorrowes, yea such sorrowes as may enfeeble your spirits, and cause a dullnesse and dimnesse unto your sight.

2. Here you see nothing is more heart-breaking, nothing more imbecilitating our bodies, and decaying to our spirits, then griefe and sorrow, this drinks up our radicall moisture, and turnes our chiefe sap into the drought of summer, *Psal.* 32. 4. *Psal.* 22. 14, 15, 16, 17. *Prov.* 17. 22.

3. Bee not like the Stoicks, you may be sensible of your troubles, and griefe and groane under the burden of your afflictions, *Exod.* 2. 23, 24. *Esth.* 4. 3, 4. *Isa.* 54. 6. *Jere.* 5. 3.

Exceed not in the measure of your greife, *Isa.* 49. 13, 14, 15, 16.

4. When you are afflicted, do not wholly greive for your pain, your smart, your troubles, under the sense of these, cast an eye upon your sins, and power out teares to God, especially for the guilt that lies upon your soules, *Lam.* 3. 39. *Psal.* 31. 9, 10, 11, 12.

Let your griefe bee ;

Extensive, *vid.* to every sinne, *Psal.* 119. 128.

Intensive, be rather content still to suffer then to sinne, *Job* 36. 21. Con-

Continued, as thou renewest thy sinne,
untill God seale up the pardon of thy sin.
Ubi dolor finitur, deficit pœnitentia August.

Verf. 18. *Because of the mountaine of
Zion, which is desolate, the Foxes
walke upon it.*

Scct. 1. *The Churches miseries make deep im-
pressions in the hearts of Saints.*

THe Prophet before in the *genus*, hath
comprehended all the species of their
evills, but now he seemes to poynt out
the particular and principall cause of all
their sorrow. It is not meereley their per-
sonall exigents that he now laments, it is
the ruins of a goodly, of a stately moun-
taine of the Church that hee now be-
wailes; It is not mount *Acra*, or mount
Besetha, though these its probable were
famous for their edifices, for whose sake
hee gives out these dolefull threnes; It is
for the mountaine of *Zion*, upon which
stood their Tower, where *David* kept his
Court Royall, which was not onely a
Sanctuary to the Saints, but held out all
along to succeeding generations as a type
of the Church. For this it is that the Lord
hath now covered with a cloud, cast down
from

from Heaven, though the beautie of *Israel*, and powred out his furie like fire upon, though formerly the place of his delight. Time was when God chose this place, and desired it for his habitation, *Psal.* 132. 13. when it was a principall object of his affection, *Psal.* 87. 2. when the people from all quarters of *Judea* resorted to it for divine instruction, *Isa* 2. 3. when of all other places it was the most precious in the repute of the Saints, *Psal.* 137. 1. But now this mountaine, this stately mountaine is divested of all her glory, her ordinances are polluted, her inhabitants are driven into exile, her Princes are carried away captive, and all her ornaments; all her jewels, all her riches, are the spoyles of *Babylon*, now shee is as a desert, shee sits solitary, shee hath none to visit her but the foxes that walke about her, shee is layed wast like a wildernesse, and even brought to utter destruction. So that by this wee are taught.

Observ: That *Zion* may become like *Shilo*, the choicest places, notwithstanding their more then ordinary priviledges may come to ruine, *Jere.* 7. 12, 13, 14. *Isa.* 64. 10, 11. *Lam.* 1. 17, 18.

But why must *Zion* become a desolation?

1. The *Jewes* rested more upon the holincsse

linesse of this place, then upon their God, whose name was called upon in this place, *Jere. 7. 4. &c.*

It is the Lord, not created substances, not places, that must have the trust, the confidence of our soules.

God is jealous of his glory, he cannot endure that his mercies should become our idols.

2. The people estranged this place, and burnt incense in it to other gods, and therefore as they fall by the sword, so their Citie, this *Zion* must bee desolate, *Jere. 19. 4. 7, 8, 9.*

If you pollute your Temple, God will destroy your Temple.

3. The sins of the Priests and Prophets that belonged to this mountaine were very greivous; witnesse their riot and excessse, *Isa. 28. 7.* their base avarice, *Isa. 56. 11.* their wicked flatteries, *Jere. 6. 13, 14.* their pernicious examples, *Jere. 23. 14.* and their horrid neglect of their duties, *Ezek. 34. 3, 4.* These the sinnes of her Prophets, and the iniquities of her Priests, have fetcht wrath from Heaven, caused God to accomplish his fury, & to kindle a fire in *Zion*, *Lam. 4. 11. 13.*

4. The people, the inhabitants were abusive to Gods Messengers, *Jere. 11. 21,*

22. *Amos* 7. 10, 11, 12. 16, 17. 2 *Chro.* 36.
16. and pittlesse one towards another,
Jere. 2: 34. *Jere.* 15. 5. *Micah* 3. 2, 3.

Her sins that
were more
obvious to
every eye,
were

{	Idolatry, <i>Isa.</i> 10. 11, 12.
{	Formality, <i>Isa.</i> 29. 13, 14.
{	Hypocrisie, <i>Isa.</i> 58. 2, 3, 4.
{	Infertility, <i>Isa.</i> 5. 2, 5, 6.
{	Obstinacy, <i>Jer.</i> 18. 11, 12, 17.
{	Security, <i>Amos</i> 6. 1.

Corrol: { Repent, O *England*, these are thy
finnes : break off thy wickedness
by repentance, thou art no better
then *Zion*, otherwise thou shalt be
desolate like this ruinous moun-
taine, *Jere.* 6. 8.

Sec&. 2. *The Assyrians like craftie foxes.*

Some look upon these words as an Hy- *The foxes*
perbole onely, relating to naturall foxes, walke upon
which are very subtile and ravenous crea- it.
tures ; others conceive them to be an alle-
gorie, setting out the dispositions, with
the crueltie of the Churches enemies. I
rather adhere to the latter, for those of
Chaldea, those of *Assyria* were very craftie,
having dispossessed the *Jewes* of their habi-
tations, they doe not only drink up some
of their blood, but make a prey of all their
enjoyments to themselves. Its true, belo-
ved, the Land of *Israel* abounded with this
vulpine

vulpine vermine, for there were three hundred at one time taken by *Sampson*, *Judg.* 15. 4, 5. But those fed but upon her fowles at the worst, but upon her lambes, but those Babylonish foxes as being more greedie, more insatiable, more full of rapine, now prey upon her people, her selfe, and whatsoever shee enjoys is little enough to satisfie their greedie and malicious desires. So that now from hence wee see,

Prophane
& seditious
persons the
worst of
foxes that
annoy the
Church.

Observ: That the Church is in a sea of sorrowes, whensoever shee becomes a den or a prey for foxes. This is more then hinted at, it is sufficiently cleared by her request to the Lord Christ, wherein shee entreates him to take the foxes as being destructive to his Vineyard, for her vine had tender grapes, *Cant.* 2. 15. Now these foxes are no other then seditious persons and prophane wretches, for whereas the one of these is full of subtiltie, so the other is as it were transported with violence, yet both foxes to infest the Church, and to annoy the Saints. But we shall more clearly evidence this truth, if keeping close to the Allegorie, describe their severall conditions, their severall workings to doe mischief, and to bring miserie to those they fall upon.

1. First,

1. The fox is lookt upon as that Eight properties of
which exceeds in subtilty, shall I say, that the fox in
faction and sedition come short of these, these nefar-
ious and
no, their counsellors and their consultations are very crafty against Gods precious dividing
ones, *Psal.* 83. 3. And thus they consulted creatures.
with the very wits of Hell against the Son
of God, *Matth.* 26. 4. Such an one was
Elimas the forcerer, who as one of the De-
vills first-borne endeavoured to pervert
the very truth of Heaven, *Act.* 13. 10. But
more particularly, The fox pretends to
play when he intends to prey upon the
Hare, so these have a cunning craftinesse
whereby they lye in wait to deceive, *E-*
phes. 4. 14. For by good words and faire
speeches, they delude the hearts of the sim-
ple, *Rom.* 16. 17, 18. They will tell them
they are sent of God, they have seene visi-
ons, and make use of his name, *Jere.* 14.
14. Thus fraudulently they foist in false
doctrines, and make way for the enter-
tainment of their diabolicall principles,
2 Pet. 2. 1. These by their pithanologie
get into mens houses very cunningly,
and having led captive the silly women,
through their meanes their husbands be-
come their prisoners, and so they make
merchandize of both their soules, *2 Pet.* 2.
3. Thus they subvert whole houses, *Tit.* 1.

11. causing them to make shipwrack of the faith. They pretend upon their first approach to do all things freely, to withdraw the people from allotted maintenance, which is ministeriall encouragement ; but looke into their congregated Assemblies, and you shall finde not onely gratuities, but strict engagements for their subsistence ; They make a shew of humility, in crying downe superioritie, I meane Magistracie, when as alas could they throw downe the seats of Judicature, themselves (though they plead for parity) would become Judges, and judging prove the greatest tyrants. Germane histories can speake sufficient to this purpose. Now they tell us that none hath power to medle with them but Jesus Christ, but the Apostles plea was ever the justnesse of their cause, and their obedience unto God ; but as schismaticks are to be chased out of the Lords vineyard, so if they be incorrigible, I conceive the Magistrates may deale with them as *Jehu* and *Josiah* dealt with the *Baalites*, for to such purpose is the sword put into their hands, *Rom. 13. 4.*

2. The fox is not onely nimble and light of foot, but usually hee shuns the common roads, choosing bushie and unbeaten

beaten places for his pathes, that as himselfe may not be seene, so that with more safety he may take his prey. Mans locomotive facultie was bestowed upon him, not that fox-like he should run to mischief, but that he should be quick to walke in the way which is called holy, not that he should make hast to the bottomlesse pit, but rather that he should goe from strength to strength, pressing daily to the mark of his high calling, and not cease running, untill he attaine to communion with his God in heaven, but wicked and schismaticall creatures are very abusive of this mercy, they are swift to doe evill, like the Pharisees, they can compass sea & land, in a short space, they can travel into many Countries to winne profelytes, and to corrupt soules. And for their wayes; they are wayes of darknesse, the light of the Gospel must not make discovery, its glorious shining must not speak their conviction, they are *solifugæ*, naturall reason onely must be a guide unto them, witnesse the Socinian faction of our times.

3. These have the foxes eares, the foxes eyes, and the foxes teeth as well as his nimble feet, as they are capable of hearing the least sound, that ecchoes detracti-

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on,

on, and speaks reproach unto the Saints, lyes not truth being the delight of their hearts, *Psal. 62. 4.* so they look every way, how to mischief you, how to get from you, how to get something to themselves, besides their teeth are as swords, they pierce where they enter, *Prov. 30. 14.* Though the words of their mouthes are smoother then butter, they have warre in their hearts, and where they fasten, they gripe terribly; *Psal. 55. 21.* their biting proves the rending, tearing, and laceration of those whom they fall upon, *Psal. 35. 15.*

4 Foxes being close pursued piss upon their tayles, throw their water into their pursuers eyes, they send out an ill sent, to retard the doggs, and to save themselves; so these, when by way of argument they cannot get the conquest, endeavour both the victory, and their own credits, by casting base aspersions upon those that disclose their fallacies, unmask their hypocrisies, and oppose them in their wicked, their dangerous and hellish principles.

5. Those like foxes digge not their own kennells, they supplant others of their holes of their habitations. Therefore well said *Jeremiah*, Take heed every one of his
neigh-

neighbour, trust not in a brother, they will supplant, and supplanting breath out slander, Jere. 9. 4, 5. They covet fields, and take them by violence, they oppress a man and his house, even a man and his heritage, Micah 2. 2. Yea even under pretence of long prayers they will devoure widowes houses, Mark. 12. 40. For cussening and deceiving is their trade for thriving. And thus by craft and violence these strange foxes, these Assyrians got the habitations of the house of Israel, Lam. 5. 2.

6. Those nefarious and schismaticall creatures have their residence in the earths bowells, not in the plaine & open fields; for as Job saith, *In the dark they dig thorow houses, which in the day time they had marked for themselves, and they know not the light,* Job 24. 16. Or as Paul avers, *Their God is their belly, they minde earthly things,* Philip. 3. 19. The world hath their hearts, their affections are chiefly set upon the things that are below, your riches not your soules are chiefly in their eye.

7. Whatsoever you doe to the fox he still retaines his nature, men may chaine him, but they can never tame him; so these pestiferous wretches which annoy the Church, they resolve against conviction, against reformation, Jer. 2. 25. with So-

lornous too, you may bray them in a mortar, but yet they will not leave their folly, *Pro. 27. 22.* They are like Cypress trees, the more they are watered, the more they wither; or as the Doctor of the Gentiles tells us, *Evill men and seducers wax worse and worse, deceiving and being deceived,* 2 *Tim 3. 13.*

8. Lastly, you know young cubs in time will prove both greedy and craftie foxes, if they be let alone; so it is with prophane and ichismaticall persons, if they be not timely suppressed; they first will become Atheists, *Psal. 14. 1, 2, 3.* and the other Heretiques, 1 *Cor. 11. 18, 19.*

Corrol: Here we see it adds much unto Zions sorrows, when shee lies open to the rapine of subtil and cruell foxes, and well may it.

For men like foxes are bloudie, deceitfull, and devouring creatures.

No part of Gods worship can be advanced, where these have their dens in *Zion*. Where these are, there is nothing but mischief: they are a continuall vexation to the Saints.

O let not *England* Magistrates speak libertie, speak freedome to these vermine.

What is more destructive to Shepherds flocks then foxes? what is more offensive

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five to, and violent against Christs lambes, Christs little ones, then these creatures.

Consider what they wait their opportunity for, it is to deceive us of our Religion, that they may have our estates and lives to fat themselves.

O then take the advice that *Saul* gave the *Ziphites*, though it was against harmlesse *David*, 1 *Sam.* 23. 22, 23. Hunt these foxes, follow them to their holes, dig up their kennells, suppress them quickly, otherwise they will be destructive to our vine.

Vers. 19. Thou, O Lord, remainest forever, thy throne from generation to generation.

Se&. 1. Gods unchangeablenesse a support in troubles.

YOU have here, but, being added, Gods immutability opposed to the changeablenesse, to the ruines, to the desolation of *Zion*, and it is a qualification of the Prophets former expression; for now through the darkeſt clouds he doth not onely apprehend *Jehovahs* providance, but something in him whereupon for the

future to build his confidence; as in the decay of this stately, this goodly and glorious mountaine, hee beholds the creatures vanity, with the uncertainty, the ficklenesse, and emptinesse of mans present enjoyments, so in God he sees such infinitnesse and incapacity of alteration, that as the one takes off his heart from the best, the choicest of terrene substances, so the other is a stay, a support to his soul in this time of sorrow, and therefore now as one somewhat cheered, somewhat revived, he lifts up his eye to Heaven, yea as one almost ravished with this fulgent ray of the Lords unchangeablenesse, and as it were forgetting to breath out any more sad and dolefull laments, he acknowledgeth what God is in himselfe, saying; *Thou, O Lord, remainest for ever.*

In these words wee have more then a glimpse of divine excellency, wee have the discovery of two glorious attributes, Gods immutabilitie, Gods eternitie: these are the prospectives, through which Zion sees, though at a distance, her hope of mercies, and these are the best cordiall, for ought I know, in the worst of times, for dejected, drooping & fainting hearts, for as the Lords sitting is denotative of his dominion, it cannot but mitigate the
for-

sorrow of a distressed soule to think that Heaven hath a hand in all its afflictions, and that the worst of its evils, is but an arrow shot out by the hand of its wise & gracious God. And whereas his throne is his regall and majestique power, which is such for continuance that eternitie it selfe shall looke upon it, this must needs be a reviving, when it considers, that the arme of the Lord is not shortned, that his power is not impaired, yea that such is his power, that when he pleaseth he can overpower the greatest powers for their deliverance, and all this must of necessity be when according to the Chaldee paraphrase upon this verse, the Lord is for ever, the house of his seat is in the highest Heavens, and the thrones of his glory to generations of generations.

Obs: God is immutable.

But first we will cast our eye upon Gods unchangeablenesse; for he is not as man that he should lie, nor as the sonne of man that he should repent; if he say it, he will also doe it, if he speake it, he will make it good, *Numb. 23. 19.* And him selfe by the last of Prophets declares to the house of *Israel*, that because he changed not, therefore the sonnes of *Jacob* were not consumed, *Malachy 3. 6.* The best of creatures have but

imperfect perfections, the most celestiall bodies have their paralaxes, their declinations and revolutions; the lights of Heaven have their vicissitudes, their eclipses, the face of all things may be changed, something may be added to them, or taken from them, but God is essentially perfect, he is that Sun that doth not set or rise, that cannot be over-cast or eclipsed, he is *semper idem*, the same for ever; *For in him, saith St James, is no variableness, nor shadow of turning,* Jam. 1. 17.

Corrolaries.

1. Looke upon the choycest things that the world affords as mutable, this will take off thine affections from them, they perish, but the Lord endures, they all wax old like a garment, but God is the same for ever, *Psal. 102. 26, 27.* This will make their loss to thee, thy deprivation of them to be no sore affliction, for who will breath out sighs, at the breaking of an earthen vessel, at the scattering of a vapour, at the withering of a flower, or the vanishing of a shadow?

2. In your worst condition, when you are afflicted and tossed with the waves of sorrow, stay, and still your selves with the thoughts of the unchangeablenesse of your God, he is immutable as well in his
mercy

mercy as in his holinesse; he is that Sun that shineth alwayes with a like brightness, and remember that as this is the way to bring serenity in your hearts, so also your safetie at all times depends upon Gods immutabilitie, *Malach. 3. 6. Psal. 73. 23, 24, 25, 26.*

3. Let us take heed that by iniquitie we provoke not the eyes of his glory, that by our rebellions wee blow not up the coales of divine wrath for the ruine of our selves, for if God once decree and decreeing sweare justice against us, there will be no reversing of a dreadfull sentence; God in vengeance acts like himselfe, for as he is unchangeable, so his rejection, and his ejection are both for ever, *1 Sam. 15. 28, 29. Psal. 95. 11.*

4. In all our sufferings let us acknowledge a divine hand, there is a providence either active or permissive in all our troubles, *Isa. 45. 7. Amos 3. 6.* He sees it good to lash us, to scourge us, to give us a taste of his justice, that wee may feare to provoke it, *Jer. 15. 13, 14. Isa. 26. 9.* to evidence his righteousness, that wee may see he regards not relations, *1 Chro. 12. 6, 7. Amos 3. 2.* To worke repentance, that he may the sooner bring us to our knees, *Jere. 14. 19, 20, 21. Hof. 5. 14, 15.* To purge

purge out our corrupt desires, that wee may become a holy people to himselfe, *Isa.* 27. 9. And that the wicked see his severity to their terror in punishing his own, *1 Pet.* 4. 17. Neither in this is God changed, the change is onely in us and in our condition, its true, he wills a change, but he never changeth his will, therefore let us not onely confesse that our evils come from himselfe, but let us learne to undergoe them willingly, *Levit.* 26. 41. *1 Sam.* 3. 18. To blesse his name for them, *Job* 1. 21. And with earnestnesse to send up our intreaties for our deliuerance, *Hos.* 6. 1, 2.

5. Hold out alacrity, be cheerfull, let not your souls faint, and your hearts dye within you, though your lovers have forsaken you, your friends turne enemies, & your adversaries set up their Ensignes for Banners, your God is unchangeable in his love, neither life, nor death, principalities or powers shall take you out of his thoughts, he thinks as well of you when you are black with persecution, as when you are faire, and shine in a prosperous condition; Hoe the Church is his beloved, though a lilly among thornes, *Cant.* 2. 2. And the immutability of his Rule will terminate the worst of your sorrowes, *Psal.* 7. 9. *Jere.* 29. 11. 6.

6. When you behold no hopes of peace, no hopes of safety, but all things as it were in a militarie posture against you, even then when the world denies you your enjoyments, and Heaven her refreshments, then close with a promise, some one promise that speaks Gods engagement to his Saints, and there lay fast hold as sometimes *Joab* did to the horns of the Altar, though all faile you, feare not, as God is immutable, so promises are pledges of his fidelitie, and his faithfulness is like himselfe, it cannot faile you, *Psal.* 89. 34. 37.

7. Lastly, remember what God is, and that in a degree it is your duties to assimilate himselfe, therefore humble your selves for your ficklenesse in your purposes, and for your changeablenesse in your resolves for holinesse, have not hereafter a heart loving to wander, *Jere.* 14. 10. Be not soone removed, *Gal.* 1. 6. Keep close to your determinations for the things of Heaven, let not the blasts of seducers take your spirits from their hinges, either in relation to principles or duties, *Ephes.* 4. 14. You must immitate your Father, and you see he is a God that is immutable.

Obs. 2. *God is eternall as well as immutable.*
Wee have seene God in his immutabilitie,

tie, now let us look upon him in his eternitie, for when the creatures faile us, this may comfort us, that our God sicerly abideth, and reigneth for ever. This was all the Letters of credence that was sent to the *Israelites* in their *Egyptian* bondage by the hand of *Moses*, that God held out himselfe to them by this title, *I am*, which spake as a cordiall to revive their hearts, Gods eternitie to their soules, *Exod. 3. 14.* And this is that that mitigates the pangs, and now cheires the spirits of these distressed *Jewes*, that the Lord remaineth for ever, and his throne to generation and generation. O blessed eternitie, O happie soules that thus in misery can make use of it to themselves. But will you know more particularly what this eternitie is, if I be not mistaken it is that whereby his essence is exempted from all measure of time, for as it is exclusive of all termes of duration, so it sheweth that his existence is without beginning and ending, such an eternall God, such an everlasting Father is the Lord *Jehovah* in the highest Heavens, *Psal. 93. 2. Isa. 41. 4. Rom. 16. 26.* Neither can he be otherwise, for he is the first cause of all causes, and gives a being to all the creatures, *Apoc. 1. 8. 11.* He had glory before there was a world, *2 Tim. 1.*

9. and purposes before the foundations of the earth, *Ephes. 1. 4.* Hee is the dispenser of all time, for time and times doe but issue from him as rivers from the Sea, *Psal. 90. 2, 3.* With this our God there is neither beginning, *Dan. 7. 9.* mutation, *Malach. 3. 6.* nor end of dayes, *Isa. 40. 28.* yea his very gifts which are eternall, *Rom. 6. 23. 1 Job. 2. 25. 1 Job. 5. 11.* speak this his eternitie, a transcendent ray of his great glory, so that now wee may conclude with this people, *that the Lord remaineth for ever.*

Cor: 1. Look upon this attribute of God which like a golden threed runs through all the rest, and admire it, let thy soule ecchoe out the praises of divine eternitie upon all occasions, *1 Tim. 1. 17.* And well mayest thou, for this the eternity of God exceeds that of the most glorious creatures: theirs is but an halfe eternity, it is to everlasting, not like the Lords from everlasting; theirs is not intrinsecall in themselves, they receive it, but Gods is independent; they cannot communicate to others, or extend it beyond themselves as the Lord can, therefore now extoll Gods eternitie, and let it be matter of wonder to thy soule.

2. Be not dismayed when the rage and
furie

furie of your adversaries speaks a stripping, a deprivation of all enjoyments, when they tell you they will enter upon your houses, sease upon your lands, take away your food, and deprive you of the delight of your eyes, tell them you know these things are but mutable, and they may take them, but they cannot take away your God, who is eternall in the Heavens. And let them know moreover, that your eternall God is thy refuge, and that underneath thee are the everlasting armes, and that one day he will thrust them out before thee, & bid thee destroy them, *Deut. 33. 27.*

3. Rest not upon creatures, *Solomon* gives you to know that their strength, their help is vanity, put your trust in this the eternall God, he hath sayd *He will never faile you nor forsake you*, he is not as man that he should repent, he is faithfull as well as eternall, and cannot deny himselfe, *2 Tim. 2. 13.* You may well looke with a smiling countenance, if he be your confidence, for as his throne is from generation to generation.

1. When your adversaries environ you, he will preserve you, *Psal. 12. 8, 9.*

2. When your time is come he will have mercy upon you, *Psal. 102. 12, 13.*

3. The

3. The tents of *Cushan* shall be in affliction, and the curtaines of *Midian* shall tremble, *Hab.* 3. 6, 7.

4. He hath designed your enemies to destruction, *Habb.* 1. 12, 13.

Verf. 20. *Wherefore dost thou forget us, for ever, or forsake us for length of dayes.*

Sect. 1. *Helps for time of desertion.*

WHat is the matter? what aileth thee O thou *Zion*? Expostulations of this kinde usually speake great extremities; What hath befallne thee? that thou thus sadly & earnestly expostulates the case with thy God? What hath he done to thee? is he gone away with his light, and left thee in such darknesse, that thou canst not apprehend him to be thine, that thou canst not now as formerly appropriate him unto thy selfe? I confesse all cloudings, all eclipses of divine love, are very formidable, very dreadfull, very terrible to a Christian soule: then is a time of strong temptations, for God is no sooner withdrawne, but incomes Satan to combat with the soule; then he presents the Lord both in the seircenesse, and fullness

fullness of his wrath, telling us wee must bid farewell to heavens favor, that we shall not have a reflex, that it will never come in againe to our spirits. When it is thus with a poore creature, then feares, jealousies, and doubtings arise in his heart. For the Ship doth not more naturally arise with the flowing in of the waters, then doubts in the soul with the coming in of troubles. But put thy selfe into the worst condition thou canst, that thou seest a fountaine of mercie, but out of it, no streames of pitie running towards thy selfe, that thou art, as it were dying in the midst of life, & perishing in the midst of salvation; that the great and glorious God appeares as incensed against thee, even hee that hath life and death, Heaven and Hell at his dispose; and that thou hast now so farre provoked goodness it selfe, that thou knowest not which way to turn thee, or where to expect the least favour, yet let not thine heart sinke, hope still, despaire not for all this, after a tempest comes a calme, after a dark evening comes a glorious morning, ere-long thou maist enjoy thy God as freely and as fully as ever heretofore. For all this while God is but either trying thy disposition, and the frame and temper of thy spirit towards

wards himselfe, he is but seeing whether thou wilt love him frowning as well as smiling upon thy soule, *Isa. 8. 17.* or ransacking of thine heart, and making discovery to thee of the filth and guilt of sinne that is within thee, for man feeles his sine with most hatred and sorrow in the times of Gods with-drawings, *1 Sam. 21. 1, 2.* or hee is but putting thee into that most excellent life of his most precious Saints. Thou wouldst live by sense, but he will now teach thee with *David* to live by faith, *Psal. 27. 13.* or else the Lord is preparing thee for greater apprehensions of his love and favour for the time to come. For as by Gods absenting, the soule is more set upon him, and more eager in the use of meanes to regaine his favour, yea more enlarged to receive the testimonies of his love, so God for the most part after a little withdrawing, shews himself more graciously and comfortably to the soule. Well O *Israel*, if the Lord have these purposes, these thoughts of heart for thee, even thus to bring good out of thy apprehended evils, light out of darkness, comfort out of disersion, which in this juncture of time is cause of griefe unto thy spirit, thou hast no cause to be cast down, therefore thinke with thy selfe, these may

be the intents of my God, and shall I before I know the contrary despaire of mercy? Shall I before I see the issue, what he will effect, give up my selfe for lost? resolve upon waiting, for though there be a curtaine betwixt thee and him, and a blacke cloud for the present cover, yet thou maist againe see him; wait I say, he is thy father, he will have bowels for thee, he is thine husband, and he will returne unto thee; For he hath said, *He will never faile thee, nor forsake thee*, Heb. 13. 5.

Yet still for all that hath been spoken, me thinks I see you, O ye captived *Jewes*, like *Rachel* weeping and refusing consolation, what are you like the Marigold, which opens and shutts with the Sunne? are you as Court-favourites, whose comforts and discomforts depend upon the Countenance or discountenance of their Prince? I must needs acknowledge, that Heavens frowning, Gods neglecting, or the Lords deserting, wounds deep, and peirceth through a Christians heart. And this hath been the cause why in an expostulatory way they have breathed out these or the like complaints; If the Lord be with us, why is all this befallen us? where are all his miracles, which our fathers related to us? Did he not bring us
out

out of the Land of *Egypt*, but now he hath delivered us into the hand of *Midian*, *Judg.* 6. 13. Hast thou utterly rejected *Judah*? hath thy soule loathed *Zion*? why hast thou smitten us, and there is no healing for us? wee looked for peace, and there is no good, and for a time of healing, and behold trouble, *Jer.* 14. 19. Will the Lord cast off for ever, will he not againe shew favour? hath he forgotten to be gracious, and doth his promise faile for evermore, *Psal.* 77. 7, 8, 9. Neither ~~doe~~ I marvaile if in this pang those have been the expresses of their soules. For where is a believers love concentrate as it were, and gathered together, but in the Lord its God? and therefore it languisheth in his absence, and is ill at ease, untill it enjoy his presence, *Cant.* 5. 8. Hath not the Saints rejoycing ever been principally in divine communion, *Psal.* 4. 7. Is not the assurance of his love the very day and joy of a Christian heart? Hath not this been their onely cordiall to keep up their spirits from fainting in the darkest nights of their sorest troubles? But it may be a feared & expected continuation of thy sorrowes runs much in thy thoughts; this, *Leorer Jamim*; this length of dayes, ehis for ever, lyeth heavy upon thy heart; Indeed

No loss to
the loss of
divine fa-
vour.

it may, for perpetuity, eternity swallows up the soule in the day of feares. Its grievous to thinke of bearing his displeasure who is eternall, but more dolorous to think that the eternall God will lengthen our sorrowes to all eternity.

O thou house of *Israel*, thou hast given us in these discoveries to see how for the present thy God stands affected towards thee, & how hitherto he hath hid his face from thee, turned his backe upon thee, deferred to helpe thee, shewed thee no favour, put thee away in anger, & cast thee off for a long time together. But yet thou hast not told us what thou hast done whereby thou hast provoked the eyes of his glory, what hath been thy own deportment that thou hast thus grievously incensed the very God of mercy, God I tell thee doth not willingly afflict, all this cannot be but there is something in thee, or some thing that hath been acted by thee, that hath given this great distast to his sacred Majestie, for the Lord doth not usually forget or neglect a people, much lesse desert them, untill such time as himselfe be slighted and forsaken of them, *Isai.* 17. 10, 11. *Jere.* 2. 32. 37. *Jer.* 18. 15, 16, 17. *Jer.* 2. 17, 18, 19. *Jere.* 5. 7, 8, 9, 10. Smite upon thy thigh, lay thine hand

*God forsakes
not untill he
be forsaken.*

hand upon thine heart, and ask thy soule *Jer. 23.*
 seriously, what hath been acted, what hath *38, 39.*
 been committed by thee. It may be sacred
 truths and celestially ordinances have been
 a burden to thee, and therefore now Gods
 forgetting thee in the day of thy calamity,
 lies heavy upon thee: or hast thou not
 played the spirituall adulteress and gone
 awhoring after other Gods, if it be so, if
 thou doest but consider his jealousy thou
 hast no cause to wonder, that many evils
 are befallen thee, and that his anger is so
 kindled against thee, that he is gone to his
 place, and hath forsaken thee; It may be
 thou hast played the hypocrite, carried
 two faces under one hood, like Water-
 men rowed one way, and lookt another,
 drawne neare unto him with thy lipps,
 when thy heart hath been farre from, or
 pretended to be for his Church, cordiall
 to his Ambassadors, and carefull to pro-
 mote his truth, when selfe interests have
 so farre transported thee, that instead of
 realitie, thou hast dealt treacherously, and
 rather closed with those who like Vipers
 would corrodate and eat out their very
 bowells. Remember whensoever a Nati-
 on falls to dissembling, they must then
 look for this which is become thy porti-
 on, euen to be forsaken, *Jer. 12. 6, 7.* I feare
 mee,

*Take heed
 of hypocrisie
 it will make
 God to de-
 part from
 thee.*

mee, these have been thy sins, let therefore thy expository expressions speake thy sorrow for thy sinne as well as thy griefe for the absence, the withdrawings of thy God. What though thy teares, thy griefe, be like thy bitter herbs, for the present want of that which thou dost desire, yet the produ& shall be sweet, for there is no question to be made, but in the end through the riches of mercie, thou wilt finde him, who seemes to have forsaken thee, and is so deare and precious to thy soule.

Vers. 21. Turne thou us unto thee, O Lord, and we shall be turned, renew our dayes as of old.

Se&. 1. Afflictions send the Saints unto their God.

O Ye inhabitants of Hierusalem, what are your exhortations, now turned into ardent and fervent prayers, now I perceive you have considered it is not for Christians to antedate the promises, and to set God a time for your expected deliverance, now you are content to sit down with this thought, that though God come
not

not at your time, yet he will not faile of his own, that so his mercie may be the more sweet and seasonable to your souls, now I finde that as afflictions are rousing, and raising to drowfie spirits, so at the worst they are but as bug-beares to scarre us to our fathers knee, or as keen mastiffs forcibly to fetch us in hast unto our God. Yea as I see that the more violent they are, the more willingly would our soules be eased, for wee usually pray as earnestly against them, as wee desire to be rid of them, and that now thy faith doth not as formerly rest upon thine own sense, but looks higher and rests upon Heavens promise, *Rom. 4. 20. Heb. 1. 9, 10.* Now with *Job*, though the Lord should kill thee, thou wouldst seeke to him, and seeking depend upon him for everlasting mercie, nay further, I apprehend that Gods great designe in thy sad, sore, and dolorous afflictions, hath been but to make thee with more vehemencie to cry unto himselfe for thy deliverance, *Hos. 5. 15.* O happy sorrowes, O blessed troubles that thus bring poore soules nearer to their God. Now having bin thus doctinated in the school of the Crosse, thou mayest experimentally say with the sweet singer of *Israel*, *It is good for mee that I have been afflicted, thereby*

I have learned to know thy statutes. Its true, thou hast tasted of the smart of the rod of his anger, but this smart hath but brought thee to thy knees, and as to thy knees so to thy intreaties, that thy God would heare from Heaven, forgive thy sinne, and heale thy soule ; Turne us, O Lord, &c.

Sec. 2. Troubles no discouragements to Gods precious servants.

I might divide this verse into three parts, viz. The distressed Petition ; *Jehovahs* All-sufficiency, and the Churches confidence, the apprehension of divine power gives encouragement to her prayer, and her prayer being ushered in by faith, stands waiting, and waiting doubts not to bring mercie, to bring deliverance to her soule. For as sufferings put the Saints upon entreaties for sacred and caelestiall favours, *Psal.* 80. 12, 13, 14. *Psal.* 142. 4, 5. And a Ray of Heavens power, gives hope to a distressed spirit, *Hab.* 3. 2. 6. so these mendicants, these humble, yet confiding supplicants, hold out confidence in their requests, *Psal.* 31. 1, 2, 3. *Matth.* 8. 2. But suppose that casting our eyes upon them, wee should take notice of her misery, as being either in an estate of sinne, or of distresse for sinne ; of her experience, as knowing

knowing both what God hath donne in times past for her selfe and others, or of her expectation, as hoping to obtaine her desire, then we might see that as the Saints may fall into sinne, so grievous sorrowes may fall upon them for their sinne, 2 Cro. 29. 6, 7, 8, 9. Psal. 60. 3. And that as thoughts of former favours put us in hope of future enjoyments, Psal. 6. 9.— 27. 9. so Christians are but prisoners of hope, & expect a goale delivery for themselves, Job 19. 21, 22, 25. Psal. 42. 11. Zach. 9. 12.

Sect. 3. Repentance the work of the great God.

What is it O ye Jewes, that makes you thus stand with teares in your eyes, and Petitions, or an ingeminated Petition in your hands, knocking thus earnestly at the gate of Heaven, what would you have God turne in mercie to you, and not first by repentance turne you unto himselfe. I know you would be holy as well as happie, sanctified as well as saved; and therefore you desire him to turne you, not to turne to you; I finde you are not ignorant that God turnes us when he regenerates and reformes us, and how that he revives us when he distills divine consolation—

solations into our soules. It seemes that now thou hast learned selfe abnegation, because implicitly thou doest acknowledge that it is neither in him that wil- leth, nor in him that runneth, but in God that effecteth the worke of Grace upon our spirits. What hath the Apostle taught thee, that thou art not able to thinke a good thought, much lesse to speak a good word, and that thy sufficiency depends upon his Majestie. It appeares to mee that it is thus with thee, for I see thou wouldst repent, but canst not repent, that thou wouldst have a mourning and a peniten- tiall heart, but because hearts are in Gods not in thy hands, therefore thou desirest him to lay thine upon his anvile, that be- ing made a broken and a contrite heart, it may become an acceptable sacrifice to his sacred selfe; so that now wee may learne from thy request with thy present condition.

Obs: 1. That such is the corruption of our natures, the pravitie of our wills, and the vitiousness of our affections, that un- less God put a stop to our sins, and wil- ling, command a change in our soules, wee shall never come out of sinnes, and turn sincerely to the Lord Christ, *Psal.* 51. 7. *Jerem.* 31. 18.

2. That

2. That whilest our consciences are upon the rack, and our spirits under the apprehensions of divine wrath, there is no peace, no joy in our hearts, untill God be pleased by the ministrie of his Gospel or otherwayes to drop divine consolations into our soules, *Psal.* 85. 8.

Sec. 4. Pressures put not Gods children besides their prayers.

But it may be as *Cassanus* and others conceive, that in this thy request and the doubling of thy Petition, thou doest but harpe upon thy old string, thou doest but plead hard for thy present freedome from thy Babylonish thraldome, and in this thou doest but expect that thy children shall be as aforetime, that their Congregations shall be established, and that God shall punish all that oppress them; that the whirlewinde of the Lord shall goe forth with furie, and fall with paine upon the head of the wicked, *Jere.* 30. 20. 23. Well, suppose it were so, that thy troubles not thy finnes were most in the eye of thy soule, that thou now principally wisht, that it was with thee as before, as in the dayes wherein God preserved thee, when his candle shined upon thine head; and when by his light of comfort

fort thou walkedst through the darkeſt places of ſorrow, *Job* 29. 2, 3. yet thou givest us good documents for our instruction, thou teachest us to cause our prayers like strong streames, in narrow straits to run forcibly and with a holy violence upon God : thou givest us to know that the oyle of faith must swim above the waters of sorrow ; therefore , from thy deportment, was it onely from thy present sufferings, wee will learne.

Observations.

1. That the most grievous and dolorous afflictions , must not put us besides our prayers.

The ruines of *Jerusalem* , the sicknesse of *Hezekiab* , and the agonie of our Saviour, could not stay these Messengers from going to God, *Nehem.* 1. 2, 3, 4. *Isai.* 38. 1, 2. *Matth.* 26. 39.

2. That the best are helpless in themselves, that deliverance is not at their dispose.

If God remember not his covenant, and deliver the soule of his turtle, she is sure to perisb, *Psal.* 74. 19, 20. It is not the Disciples that can allay the waves, its onely Christ that can calme the Seas, *Matth.* 8. 24, 25.

3. That in prayer for help in distresse

wee

wee must looke to divine power for our deliverie.

It is nothing but Gods allsufficiencie, that can put *Abraham* besides his fears, *Gen. 17. 1.* *Jonathan* cannot goe but in the strength of God against the *Philistines*, *1 Sam. 14. 6.* And thus did *A/a* against his enemies, *2 Chro. 14. 11.*

4. That faith speaks not ambiguity, it speaks certainly of Heavens mercie, *Heb. 11. 6.*

It knowes that God will be seen in the Mount, and that when we are in the greatest extremity, he will take his opportunity for our reliefe, *Psal. 56. 9.*

5. That present miseries make us sensible of the sweetness of former favours.

Thus it was with the Prophet *David*, a man after Gods owne heart, and others.

6. That God vivifies, that God raiseth up, when he giveth deliverance to his Church, *Psal. 85. 5, 6.* *Hos. 6. 1, 2.* *Ezech. 37. 11, 12.*

Sc& 5. Deliverances are onely perfected by the Lord.

Well, but it may be O house of *Israel*, thou wouldst forthwith have a cleere day,
no

no clouds, onely serenity in thy Horizon, a glorious Sun immediately to shine upon thee, what wouldst thou have God so farre to commiserate thee, as presently to command thy liberty, to take off thy shackles, and to knock off the chaines of thy captivity, this may seem to be the drift of thy prayer, and in this I doe not discommend thee, for as in all exigents wee must have recourse unto him, so *Jacobs* exemption from trouble is wholly from himselfe; therefore from this wee will learne.

Obfer: That in our and the Churches miseries wee may and must have recourse to God for our full deliverance. Who is it but God that is the salvation of the righteous? is not he their strength in the time of trouble? and doth he not free them, when he seeth their confidence is wholly in him? *Psal.* 37. 39, 40. therefore well sayd hee that pass through a sea of sorrowes; *Though I walke through the midst of troubles thou wilt revive me, thou wilt stretch forth thine hand against mine enemies, and thy right hand shall save me, thou wilt perfect that which concerneth mee, for thy mercy O Lord endureth for ever, Psal.* 136. 7, 8. For our thus doing have we not a divine command with encouragement to free us

to his owne glory for our encouragement, *Psal.* 50. 15. Where is *Zions* safetie, if not in himselfe? is he not her Saviour? and as he is afflicted in all her afflictions, hath he not upon all occasions an Angel at hand for her reliefe, *Isa.* 63. 8, 9.

Corrol: 1. Great is their folly who thinke to live of themselves, amidst the rowling and boysterous waves of trouble; the best of us are but feeble, feeble persons, wee have no helpe in our selves, now you know that to sport in the deep is dangerous, and that when a storme comes the harbour is the safest for weake creatures, *Jere.* 2. 31, 32. 37.

Corrol: 2. O *England*, wouldst thou be restored to or settled in a peaceable condition, goe then to *Jehovah* for thy restoration, for thy protection; thinke not in these turbulent and troublesome dayes to have thy deliverance of thy selfe without God, who is onely able to effect it for thee, *Zeph.* 3. 16, 17. *2 Cor.* 1. 10. Statesmen are good props, yet thou maist know that as whole Parliaments may act against God, *Psal.* 2. 2, 3. and that as the Lord can take away thy counsellors from thee, *Isa.* 3. 2, 3, 4. so he can annihilate and make void the wisest counsels, *Jere.* 19. 7. Navies make much for the strength of a Nation,

tion, yet in a moment a storme from Heaven can overturne them, God can quickly make them uselesse to a kingdome, 2 *Ebro.* 20. 37. *Ezek.* 27. 8, 9. 27. Armies, valiant Armies, conquering Armies are very formidable to enemies, and defensive to a people, but if the Lord once keep at a distance, and goe not forth with our hosts, wee must turne our backs upon our enemies; thus was *Zedekiahs* Armie soone scattered by them that came from *Chaldea*, *Psal.* 44. 9, 10. *Jere.* 52. 8. Scituation pleads much for a peoples quiet, and because thou art an Island, and hast the waters round about thee, and the Sea for thy rampart, thou maist think that therefore none can come in to hurt thee; but remember populous *No* for all this was brought to ruine, *Nabum* 3. 8, 9, 10. And mutuall engagements make much for the daunting of adversaries, and the conservation of a prosperous State, but though these be strong bands, in the hands of God they are but as twinethreds, in a moment he can bring them to nothing, *Isa.* 28. 15. 18. Therefore now looke not upon what thou art, or what thou hast, so much as up to God, for if thou wilt enjoy prosperitie, or have prosperous gales to bring thee to thy wished harbour, then take up the

the Churches request, and say; *Turne us, O Lord, and wee shall be turned, renew our dayes as of old;* but to the end that thou mayest not faile of being turned, of being revived.

1. *Humble thy selfe for sin, 2Chron. 12. 7.*
2. *Clense thy selfe from sin, Psal. 73. 1.*
3. *Love thy God sincerely, Psa. 91. 14, 15.*
4. *Lay hold of his strength, Isa. 27. 5.*
5. *Seek him with a fervent heart, Jer 29.*
12, 13, 14.

Verf. 22. But thou hast utterly rejected us : thou art very wrath against us.

Se&t. 1. We must not despaire, though we sit in darknes.

HOw is it with you O ye Inhabitants of *Hierusalem*, that your soules like waves are up and downe? your former Petition spake you to have hopes of freedom, but this your expresse seems to have more then a smatch, more then a tang of despaire, what do you conceive that God in rejecting, hath so rejected you, that he hath no delight in you, that he hath shut up the dore of mercy against you, and that he will no more be favourable to you? What doe you thinke? Is the Lord become
 O inex-

inexorable, and therefore is your wound become incurable ? I know that by sinne Gods wrath is kindled, that by the multiplication of sin it is inflamed, and that by obstinate continuance therein, the flames thereof become unquenchable. But let me tell you, that I may a little revive you, your confession of sinne hath already declared your repentance for sinne, *vers. 16.* and your desire to be holy, is demonstrative of your sincerity for Heavens glory ; besides I finde that you have still hearts not onely to pray, but hearts that can pray, and praying like *Jacob* wrestle with your God, and will you notwithstanding all this, conclude that your afflictions have so stopt up all the crannies of your soules, that no comfort nor refreshing can possibly come unto your selves ? Doe not I beseech you stand thus in your own light, doe not any longer positively conclude against your desired peace, God I am perswaded hath thoughts of peace for you, though for a moment in his anger he hid his face from you, yet with great compassion he wil gather you; there is hopes of your healing, (how ever you look upon your selves as in a desperate condition) for there is balme in *Gilead*, and your God is the Phyitian there.

Sect. 2.

Señt. 2. Heavens darlings through extremity of grieve, cannot at sometimes fully and plainly expresse themselves.

But it may be O ye Jewes, that such is the vehemency of your passion, caused by the extremity of your grieve, that you are even forced to cut off something that you would express, I know you would have God to thinke upon you, to eye you as objects of pitie, to forgive you, and command deliverance for you, for as you are now conscious of your affected ignorance, *Hos. 4 6.* your infertilitie, your diffidence, *Heb. 6 8.* *Jere. 2. 36, 37.* your disobedience, *2 Sam. 15. 23.* *2 King. 17. 19, 20.* and your incorrigibleness, *Jer. 7. 28, 29.* which have been the causes of your present rejection, so you are sensible of smart, pangs, and misery, the fruit of your sinnes. And hereupon I judge what you now say to be no other then a patheticall Etimologie, whereby you would move the Lord to commiserate your cases, as having been formerly in Covenant with your selves. I know you doe not absolutely conclude, that God is so departed from you, that he will never again returne unto you, or that he detests you with a detestation according to the Chalde paraphrase upon your words; the eye of your
O 2 faith

faith is fixt upon his former dealings with you; And because you are resolved not to let him go untill he bleſs you, *Gen. 32. 26.* you here make tryall of another experiment, that at the laſt, though with your broken language ſpeaking the greatneſs of your diſtreſs, yet with your holy violence held out by it, you may preſs him to diſtill the drops of divine grace upon your ſoules, ſo that whereas you ſay, *Thou haſt utterly rejected us*, I ſuppoſe you would ſay, *Reſtore us*, unleſs thou determine to caſt us off for ever, or though thou haſt afflicted us, and forſaken us, yet let us ſee thee returne in mercy to the joy of our hearts.

Obſ: 1. Experience is a multiplied remembrance of former bleſſings, which will help to multiplie faith, when we lye under the worſt of evils, *Pſal. 22. 4, 5. 9, 10, 11.*

Faith from the thoughts of the ſoules former receipts, gathers a certainty of obtaining that which it prayeth for. Neither is it any wonder; For God teacheth what he will doe, by what he hath done, *Pſal. 71. 19, 20, 21.*

2. Every ſenſible favour of the Lord Almighty, is as well an invitation to his gifts, as to our truſt in his ſacred ſelfe,

2 Cron.

2 *Chro.* 20. 10, 11, 12. 1 *Sam.* 17. 34, 35, 36. 2 *Tim.* 4. 17, 18.

Corrol: 1. Be perswaded in the midst of troubles to reflect and look back to the former dispensations of divine providence, *Psal.* 77. 11, 12.

Motives. 1. Faith laying hold of former experience of the Lords favour, is not afraid to expostulate the case with Heavens displeasure, *Psal.* 74. 1, 2. *Psal.* 85. 5, 6.

2. Evidence of what thou hast felt, will fetch in that which for the present thou feelest not, *Psal.* 71. 4, 5, 6.

3. Gods arme is not shortned, his mercy is not abated, he can save now as well as at any time before, *Isa.* 50. 2.—59. 1, 2. *Jere.* 31. 3, 4.

4. *Israels* forgetfulness of the Lords precedent dealings with her is observed against her as a badge of her wickedness, *Jere.* 2. 31, 32.

Corrol: 2. Measure not the event of your present sufferings, either by your own sins, or your power to escape them, looke to divine power and mercy in former deliverances, and be encouraged to look up to God, and looking up to wait for your safety, *Matth.* 28. 20.

Sc&. 3. *Sinnes* hastening judgement.

Alas poor *Israel*, is the fervor, the fierceness,

ness, and the vehemency of Gods anger gone out against thee, is his wrath kindled, doth it smoak, doth it wax hot, doth it burning flame against thee? I know thy afflictions doe not so much trouble thee, as the thought that thou lyest under the cloud, nay under the stoak of divine displeasure; For it is the apprehension of divine wrath that imbitters all evils, all sufferings to the Saints, thou dost not conceive surely that anger is attributed to him as it is a passion, but onely by way of resemblance, to make thee somewhat more distinctly to know his dealing with thee: thou art not ignorant also how wrath or anger ascribed to God onely set out his dislike of sin, & his resolution to punish them that commit sin, be perswaded then to tell me what thou hast done, that wrath, according to thine owne acknowledgement is gon forth against thee. Hast thou not adored, and given divine worship to them that were not Gods? *Num.* 25. 3, 4. *Judg.* 2. 13, 14. Hast thou not set thy thresholds by the thresholds of Heaven, breaking the Sabbaths, and prophaning his holy Name, *Ezek.* 43. 8. *Nebem.* 13. 18. Hath there not been a confederacy within thee to stand out against, and as it were to bid defiance to divine Edicts,
Jere. 32.

Jere. 32. 31, 32. *Ezek.* 22. 30, 31. Hath not thine inhumanity, *Ezek.* 35. 6, 7. 10, 11. *Ezek.* 1. 15. 2 *Chro.* 28. 6, 7, 8, 9, 10, 11. thy ingratitude, *Deut.* 32. 18, 19, 20. *Psal.* 95. 10, 11. 2 *Chro.* 32. 25. thine Apostacie, *Heb.* 10. 38. *Deut.* 29. 24, 25. thy infidelitie, *Joh.* 3. 36. *Num.* 10. 20. *Deut.* 3. 25, 26. and thy contumacie, *Isa.* 5. 24, 25. 2 *Chro.* 32. 16. been provoking, and as provoking, so pleaded, that righteousness might be laid to the line, judgement to the plummet, and that the Lords vengeance might be powred out in full vials upon thee? These these have been thy sins O *Israel*, marvaile not then if the Lord doe not heare thee, if thy sorrowes by his stroaks speake his deserting of thee. Thus now by what hath been discovered, and what thy selfe in this sentence hast acknowledged, wee are taught.

Se^ct. 4.

That as sinne blowes up the coales of wrath, so the apprehension of the Lords anger in the Churches sufferings, make deep wounds in the hearts of Gods pretious ones.

Corr: 1. O *England*, if Heavens wrath have begun to burn against thee, that thou seest it begin in a new commission given out to the oppressing, the destroying, and devouring sword against thee, endeavour to quench it so soone as thou canst, *Ezra* 7. 17. 21. 23.

Threat-

Threatenings of judgements are to divine wrath as smoake is to fire, *Exod.* 32. 10.

If it be not quickly slaked, being kindled, it will be thy ruine, it will be productive of thy destruction, *Deut.* 32. 22. *Nabum* 1. 6.

Corrol: 2. Consider, O *England*, what have been the sad effects of wrath in this Chapter upon the house of *Israel*, and if God be not yet wrath with thee, doe what thou canst to prevent it; for thou must see cleerly in these the Prophets dolefull and tragickall threnes which have been layed open before thee these ensuing perticulars.

Viz.

1. That divine anger speakes nothing but miserie to sinning soules, *Psal.* 21. 8, 9, 10. -- 38. 3.
2. That this wrath puts an end to the prosperitie of all upon whom it falls. *Job* 20. 23. ad, 28.
3. That Gods indignation knowes neither age nor sex, that it speakes partiality to no degrees, *Ezek.* 7. 14. *Jere.* 13. 13, 14. *Hos.* 13. 16.
4. That there is heat, yea a consuming fire in the Lords displeasure, *Psal.* 97. 3. *Isa.* 66. 14, 26. *Numb.* 11. 10.
5. That this wrath of *Jehovah*, lieth long when it falls upon a sinfull people, *Ezek.* 5. 13.
6. That sense of wrath is tedious to those who lie under its heavie blowes, *Psal.* 80. 4. *Jere.* 47. 6, 7. *Hab.* 1. 2.
7. That such is the weight of the Lords displeasure, that in mans apprehension it seemes many times to have no measure, *Psal.* 85. 4, 5. *Nabum* 1. 6.

Deo gloria, mihi condonatio.

F I N I S.

